

Volume 150

OCTOBER 1952

Number 8

PHILOSOPHY,
RELIGION AND
EDUCATION

MISSIONS

PUBLIC LIBRARY

OCT 11 1952

DETROIT

AN INTERNATIONAL BAPTIST MAGAZINE



Photo by John C. Slemph

Christian Motherhood in Belgian Congo

In This Issue

WHERE TOMORROW MAY BE TOO LATE

By John C. Slemph

THIS IS THE 150th YEAR OF PUBLICATION



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by ignorance of the Gospel
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An announcement about a special rate opportunity offered for two-year and three-year subscriptions

of historic Baptist principles which are threatened everywhere. (3) An intelligent and effective Baptist constituency must be made aware of world events and their significance

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OCTOBER QUIZ COLUMN

Note:—Questions are taken from all pages and occasionally advertisements.

1. What missionary served in the Fiji Islands 100 years ago?
2. Who was long a missionary in China and is now a pastor?
3. What is still absolutely free?
4. What did a sizeable business in 1951?
5. A renewed spiritual life will mean what?
6. Who is a graduate of Wake Forest College?
7. Who was President of the Baptist World Alliance, 1947-1950?
8. Who passed away in the prime of his busy life?
9. Who came from a Hitler Concentration camp for Jews?

Note that this contest began with the June issue, 1952, is completed with the issue of May, 1953, and is open only to subscribers.

10. What would be well to read from every pulpit?
11. Who is the author of *Highways for God in Congo*?
12. Who is Frederick M. Meek?
13. Who was for a time editor of the Pennsylvania Year Book?
14. Who was ordained by the First Baptist Church, Fairport, N. Y.?
15. How many displaced persons have Baptists relocated?
16. Who is H. L. Caldwell?
17. What are powerful voices seeking to do?
18. Of what population are 99% of the Roman Catholic faith?

Rules for 1952-1953

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

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MISSIONS

An International Baptist Magazine

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For subscription rates see opposite page

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OCTOBER, 1952

No. 8

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WHO'S WHO In This Issue

• DOROTHY H. BAIRD is Vice-President of the National Council of American Baptist Women.

Instructions to Subscribers

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MISSIONS

In Need of One Voice

CARTOON NUMBER 192 BY CHARLES A. WELLS



THIS fall the American people are being subjected to a barrage of confusing voices that has had no parallel in their history.

They are living in a modern Tower of Babel and many voices are speaking with indescribable confusion. They listen to political voices, diplomatic voices, the war mongering voices of radio and newspaper commentators, the forecasts of ruin or prosperity, take your choice, in the voices of economists.

One voice is needed above all these voices of confusion.

The United States cannot long maintain its freedom if the people forget the sound of truth in their ears, or the flavor of truth upon their lips. There is only one way whereby real, unchanging truth can be kept alive in their consciousness, and that is by listening to the voice of God. When the Word of God is kept open and its eternal truths are made familiar, then the people cannot be deceived by other voices that try to substitute golden promises and political cleverness for truth.

When we listen to the voice of God as recorded in the Bible, we will recognize His voice when He speaks within our consciences. Only in this way, and particularly during this time of confusion, can we be kept safe from the deception that leads to tyranny and from the confusion that leads to disintegration.—CHARLES A. WELLS.

PROGRESS REPORT

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• **LAURA FISH** is a missionary of the Woman's American Baptist Home Mission Society, serving at the Central Spanish Baptist Church in Brooklyn, N. Y.

• **CLIFFORD G. HANSEN** is Public Relations Secretary of the American Baptist Home Mission Society.

• **B. L. HINCHMAN** is a missionary of the American Baptist Foreign Mission Society, serving in Japan since 1948.

• **C. OSCAR JOHNSON** is minister of the Third Baptist Church in St. Louis, Mo. He was President of the American Baptist Convention in 1932-1933, and President of the Baptist World Alliance, 1947-1950.

• **EDWIN W. PARSONS** is Executive Secretary of the National Council of American Baptist Men.

• **HAZEL F. SHANK** is Foreign Secretary of the Woman's American Baptist Foreign Mission Society, with administrative responsibility for the mission fields in Burma, India, Assam, and Belgian Congo, Bengal Orissa.

• **JOHN C. SLEMP** is Associate Editor of **MISSIONS MAGAZINE**. In the fall of 1951 he visited American Baptist home mission fields in Latin America. In the winter and spring of 1952 he went on a similar journalistic visit to foreign mission fields

in Asia and Africa. This past summer he was in Europe attending the meeting of the European Baptist Federation in Copenhagen, Denmark.

• **JESSE R. WILSON** is Home Secretary of the American Baptist Foreign Mission Society. He served as a missionary in Japan, 1921-1926.

LETTERS

From the Editor's Mail Bag

Your editorial "Unfinished Business" in the June issue disturbed me greatly. As a delegate to the Chicago convention I did not sense any "climax" or "milestone on the road to closer relations with the Disciples." Your plea for further relations and

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union is completely out of order. The vast majority of Baptists in the Middle West oppose such a merger on basic Baptist principles. Disciples are not Baptists and they do not think as Baptists. Some of the differences between them are labeled as minor, but these same so-called minor differences were of such concern to our Baptist forefathers that they endured great punishment and even death because of their convictions. May God help us if we betray the principles for which Baptists have died. It would be well for us to investigate the possible results of a union of Baptists and Disciples. Theological controversies have always done damage to the church. They do not produce a warm evangelistic atmosphere. Confusion is always precipitated and further division is the final result. This must not be allowed to happen to American Baptists. Those who promote union of Baptists and Disciples encourage controversy by so doing. Thus they are the cause of more division. The cause of Christ can best be served by efforts at greater union among Baptists. We need a new emphasis on evangelism and missions. To do our own task adequately will require all our effort, energy, and time.—*Rev. Charles C. Jack, Oxford, Kan.*

Your report of the Chicago Convention in the June issue was excellent. I was unable to attend the Convention this year and I am therefore very grateful for the splendid coverage which MISSIONS gave it. At the Maine Baptist Convention June 9-12, it was voted to send a word of appreciation to you for the fine work you have done in editing MISSIONS during the past 20 years. You have developed a most interesting magazine and its information and comments have been very helpful. I am happy to convey this message to you on behalf of the Baptists of Maine.—*Rev. C. D. Nutter, Recording Secretary, Maine Baptist Convention.*

I am continually troubled and concerned by the articles by Isabel Gates and Harold C. Bonell in MISSIONS

It Looks Like an Explosion And So It Was!



It looks like an explosion, doesn't it? Well, it was! A recent explosion of new enthusiasm for Franklin College on the part of loyal alumni and Johnson County residents "blew" out the south wall of the old gymnasium, so that a 21 x 114-foot addition might be built to relieve hazardous conditions around the former playing floor and to provide a few of the added facilities needed to equip the Health and Physical Education Department for doing its job adequately in the years ahead. The addition will be in use by November first.

If you are now a high school junior or senior, by the time you enter Franklin, you will see the same thing happening to the north wall and then to the east end. Then the program of expansion will be finished.

Franklin College, far from over-emphasizing physical education and athletics, does nevertheless believe that a sound mind functions better in a sound body, and that both mind and body are gifts of God to be used by His children to the fullest of their powers for the sake of His Kingdom.

If you would like to know about the academic program, and about student life at Franklin, and learn how you may enter college in January or in September, 1953, write to the Office of Admissions,

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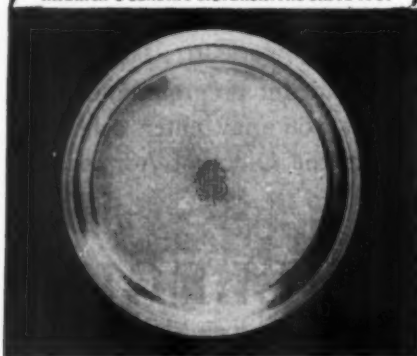
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last year regarding the difficulties in resettling Displaced Persons. My own church sponsored two Lutheran families and it has been a happy experience for all concerned. We were not interested in the denominational affiliation of these DPs who came to us. We were concerned only that they might prove to be worthy. They turned out to be the finest type of people. Many of us feel that our own lives are richer and fuller as a result of the contacts and friendships with them. I am glad to call them friends. They are a credit to our town. It is saddening to think that there may be others like them still detained in Europe, homeless, friendless, and despondent. If communists can get into the United States, it is a sad commentary on some people in authority that such high class but unfortunate people cannot. Since I am writing you on this problem, may I also express my conviction on another matter. It is most unfortunate that narrow-minded Baptists should carry enough weight with the American Baptist Convention to block in any way or to delay the much needed union of Baptists and Disciples.—*J. W. Valentine, Rose, N. Y.*

I enjoy *MISSIONS*. It is the one magazine that I try to read from "kiver to kiver." I am always inter-

ested in the letters from the Editor's Mail Bag. I share your editorial views 100% and I appreciate your attitude and courage. I deeply regret that AGE (?) compels you to retire from the editorship December 31. I sincerely hope your usefulness will not be ended. I also am supposed to have retired but have never worked harder than during the past few years.—*Rev. C. F. Zummach, Peoria, Ill.*

I regard *MISSIONS* as the most outstanding religious publication in American Protestantism. You have made *MISSIONS* what it is. More power to you! As a fellow Yale man I am proud of the Editor of *MIS-SIONS*. Your editorials are the product of a cultured mind, a noble heart, and a Christian soul. Baptists rejoice in the outstanding work you have done.—*Rev. Angelo Di Domenico, Philadelphia, Pa.*

I appreciate the clear thinking that is evident in *MISSIONS* and I wish that there were more magazines like it to prod the American conscience. You have had a hard task as Editor and many times your position has doubtless been misunderstood. I wish that all of us pastors were as brave from our pulpits as you have been in your editorials.—*Rev. William H. Shobert, East Detroit, Mich.*

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In the 341 years since the King James Version, dramatic discoveries of ancient manuscripts have shed new light on the Scriptures. (In a long-forgotten cave near the Dead Sea, for example, shepherds chanced

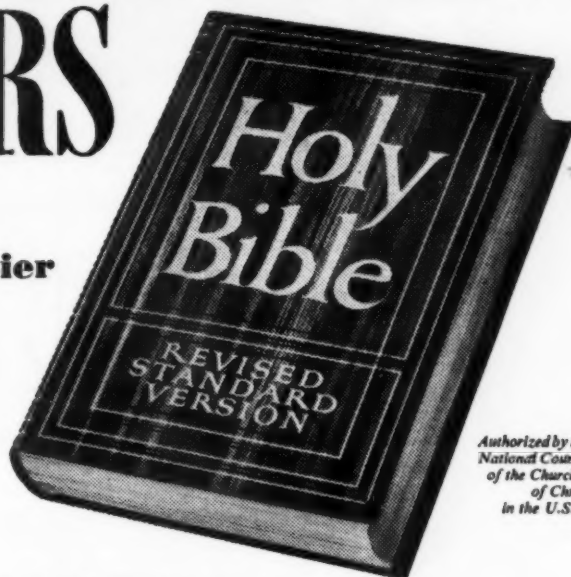
on the Isaiah Scroll—a nearly complete text dating from about the time of Christ.) We now know that the King James Version is at times erroneous and misleading.

The Revised Standard Version is based on the most authoritative manuscripts—some earlier than any previously known.

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Psalms 119:147	I prevented the dawning of the morning, and cried: I hoped in thy word.	I rise before dawn and cry for help; I hope in thy words.

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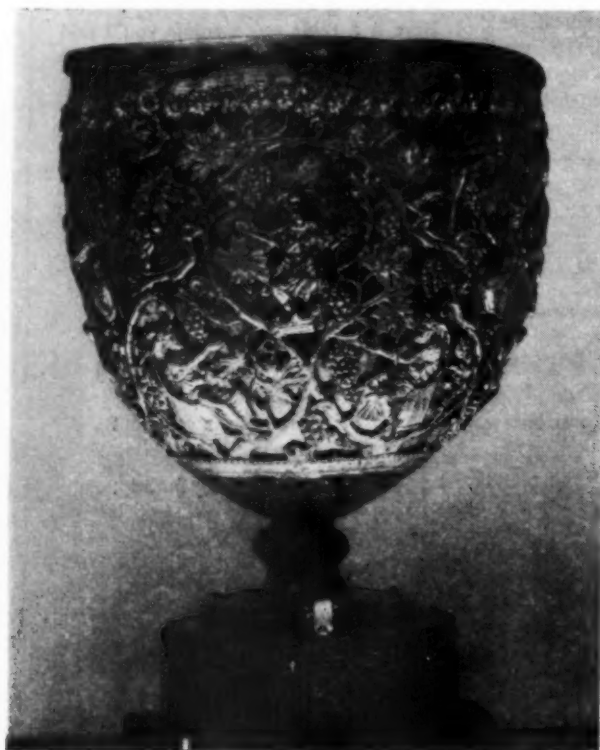


SYMBOLS OF GLOBAL UNITY

October, with World Communion Sunday on October 5 and United Nations Day on October 24, thus brings a two-fold reminder of the need of global unity, in ecclesiastical relations through World Communion Sunday and in international relations through the United Nations. Both should be of concern to American Baptists and should merit their wholehearted support. See editorials on pages 457, 458, and 476

ABOVE

Reproduction of the new postage stamp to be placed on sale by the United Nations at its postoffice at United Nations Headquarters in New York on October 24, 1952, in commemoration of the signing of the United Nations Charter in San Francisco on October 24, 1945



LEFT

The famed Chalice of Antioch, used by the early Christians in their communion services. Of priceless value, it dates back to the third century, is made of pure silver, partially gilt, and is here reproduced by courtesy of the Metropolitan Museum of Art in New York City

MISSIONS

VOL. 150 NO. 8

OCTOBER 1952



Solemn Pledges or Campaign Oratory?

LAST July in Chicago both national political conventions pledged support of the United Nations. The Republicans promised, "We shall support the United Nations and loyally help it to become . . . a means of collective security under agreed concepts of justice." The Democrats pledged, "We shall continue our efforts to strengthen the United Nations, improve its institutions . . . and foster its growth and development."

Are Republicans and Democrats sincere in their pledged support? Or are their pledges only political window dressing, quotations for campaign oratory, soothing assurances of faith in cooperation and in collective security while behind the pledges are ominous intentions to repudiate the United Nations, to turn the collective security clock back, to take the United States out of this global fellowship, and back into discredited and impossible isolationism? Some Americans even urge immediately an American "holy crusade" and an atomic war against Russia.

In a speech in New York City Congressman John T. Wood denounced the United Nations as "an instrument designed to compass our destruction as freedom-loving American people . . . an international Frankenstein monster . . . to enslave America for communism . . . Our American soldiers must serve under the hated spider web banner . . . Its alien folds must enshroud their coffins if they should be killed." Congress has reduced American financial support of the United Nations by more than \$1,000,000, whereas the income of the American people is more than 50% of the world's total income. In-

sidious are American pressure group efforts to undermine confidence such as attempts to persuade public schools to discontinue teaching about the United Nations. Well known is the attitude of the D.A.R. towards the United Nations and the display of its flag. It was damaging both to American and to United Nations prestige that on the same day when Congress voted the present immense American military budget, the American delegates to the United Nations refused to support the plea of Tunisia to place its independence on the United Nations agenda.

Anywhere or at any time, peace does not just happen. Like happiness, peace must be achieved. Nothing is achieved without effort. If as a result of American opposition, or lack of support, or mere indifference, the United Nations were to dissolve, like the old and ill-fated League of Nations, the inevitable international vacuum would promptly be filled by dynamic Russian communism. As in the parable of the unclean spirit, the last state of our world would then be infinitely worse than the first.

American churches face a grave responsibility in rebuilding confidence, in urging increased American moral and financial support for the United Nations, and in demanding that next month's victorious political party shall faithfully live up to its platform pledge. "Peace and good will", says Mr. John Foster Dulles, "depend on those principles of which the United Nations is the custodian. We must be steadfast, resolute, and resourceful in helping the United Nations to make those principles into a reality." That is also a task of the Christian church.

The World Today

Current Events of Missionary Interest



Five posters, in five languages, Spanish, Russian, English, Chinese, French, announcing the observance of United Nations Day, October 24, the 7th anniversary of the signing of the Charter that created the United Nations

The American Baptist Convention And the United Nations

AT the American Baptist Convention in Chicago, May 23, 1952, among the resolutions, unanimously adopted was the following with reference to the United Nations.

WHEREAS, Powerful voices both within Congress and among our citizenry, seek to discredit the United Nations, either as powerless to effect enduring peace, or as a subtle tool of totalitarian forces; therefore, be it

RESOLVED, That this Convention reaffirm its belief in the basic worth of the United Nations and pledge its continued support of its high purposes to the end that legal and technical difficulties shall not be permitted to weaken one of the best instruments for building world peace. Furthermore, be it

RESOLVED, That we recommend to our people and our churches that they urge their representatives in Congress to support our full financial obligation to the United Nations. Furthermore, be it

RESOLVED, That we view with concern the tendency of rearmament among the nations of the world, and urge upon the United Nations greater zeal in seeking out a more constructive road to world peace than that of attempting to control aggression by increasing military power.

On United Nations Day, October 24, 1952, (see editorial on page 457) or on the preceding Sunday, it would be well to have this Convention resolution read from every Baptist pulpit and to have a stand-

ing vote of the church in its support. Such an action would make this resolution truly representative of American Baptist opinion and conviction.

Protestant Persecution In Colombia, South America

LAST spring an American Presbyterian journalist spent a long vacation in Colombia, South America, a mission field of the American Presbyterians for nearly 100 years, and of the Southern Baptists for more than 50 years. He found Colombia a land of mounting religious tension, of denial of religious freedom, and of persecution of Protestants because of their religious beliefs and practices, allegedly incited by the Roman Catholic Hierarchy. While in Colombia this Presbyterian journalist visited Protestant groups in more than 20 big cities and little towns. He talked with missionaries, Colombian pastors, laymen, and many Roman Catholics. To the credit of many Roman Catholics it needs to be said that they deplore what is happening in their country, but they claim that their "hands are tied because of an alliance between the ruling political party and the Roman Catholic Hierarchy." Supported by signed, sworn statements of victims and eye-witnesses, more than 450 incidents of persecution and violence have occurred during the past two years, as reported by the Evangelical Confederation of Colombia which represents 17 Protestant

groups. More than 50 such incidents have occurred since February of this year. They include violence against Protestant persons, their personal property, Protestant church property, closing of schools, delay and refusals in Protestant marriages, denial of medical treatment and public burial, confiscation of Bibles, and prohibition and hindering of Protestant church services. Meanwhile a vicious Roman Catholic propaganda accuses Protestants of being communists, immoral, spreaders of disunity, and charges Protestantism as being "false and a fountain of corruption" in Colombia.

At its recent annual meeting in New York City the Presbyterian General Assembly registered a vigorous protest. "We cannot keep silent about the suffering of our brethren in Colombia," declared the Assembly. "They have had their homes ransacked or burned and their churches damaged or destroyed. . . . Our fellow Protestants have been insulted, threatened, beaten, jailed. Some have lost their lives. . . . These acts are largely instigated by fanatical Roman Catholic priests." One letter from the Roman Catholic Archbishop to the priests in Colombia could easily put an end to all that.

Copies of the Presbyterian protest were sent to President Truman, Secretary of State Acheson,

members of Congress, the Colombian Ambassador, the United Nations, the Roman Catholic Hierarchy, and to the Pope himself. Perhaps the Pope finally became alarmed about conditions and the unfavorable newspaper publicity, for he broadcast a message to Roman Catholics in Colombia warning them against the danger of civil war from which communism would be the principal gainer. But he said nothing about religious freedom or the rights of the Protestants.

The American people are rightly concerned about the denial of freedom in various areas of the world, in the Far East, behind the Iron Curtain in Europe, in Czechoslovakia, and in South Africa. They need to be a little more concerned about what happens here in the western hemisphere where the United States and Colombia are generally publicized to be "good neighbors," but where things are happening that can hardly be classified as neighborly.

In support of the Colombian Government's claim that there is freedom of religion in Colombia, an official wrote in *The New York Times*, "Let me say that 99 per cent of the Colombian population is of Roman Catholic faith. Therefore the country has no religious problem." His conception of what constitutes a religious problem is refreshingly naive.

Remarkable Remarks

Heard or Reported Here and There

● EVERY INJUSTICE COMMITTED IN THE UNITED STATES against racial groups becomes grist for the communist propaganda mill. Americans who aid and support racial discrimination are writing copy for the communist radio in Moscow. The communists broadcast to the four winds every such American discrimination. And as these four winds blow over Asia, Africa, and the Near East, they dry up our once overflowing reservoir of good will in these lands.—*Oscar R. Ewing*, U. S. Federal Security Administrator

● We cannot relive the past. All that we can do is from its lessons of failure redesign the present in order that we may provide needed safeguards for the future.—*General Douglas MacArthur*. (NOTE—Although the General was thinking in military terms, his comment is supremely applicable also to the moral realm.—ED.)

● EVERY MISTAKE is the product of all the mistakes that have gone before it, from which fact it derives

a sort of cosmic forgiveness; and at the same time every mistake is the determinant of all the mistakes of the future, from which it derives a sort of cosmic unforgiveableness.—*Anne O'Hare McCormick*

● NO MAN AND NO GOVERNMENT SHALL DICTATE to me what books I shall read, what music I shall hear, or what friends I shall choose.—*Jan Masryk*, deceased former Foreign Minister of Czechoslovakia.

● VICTORY OF CIVILIZED VALUES over barbarism can be achieved only through the daily exercise of the civilized virtues which are now meeting their hardest test in centuries.—*Ben Hibbs*.

● RUSSIA IS INDESTRUCTIBLE . . . I say to the thoughtless, I say to the uninstructed, I say to the simple, I say to the busy—you may abandon Russia, but Russia will not abandon you. . . . You cannot remake the world without Russia.—*Winston Churchill*. (NOTE—This was said by Mr. Churchill in 1919. It is far more true today.—ED.)

Where Tomorrow May Be Too Late

By JOHN C. SLEMP

Impressions of Belgian Congo, deep in the heart of Africa, where the industrialization of the land and the secularization of its people present to American Baptists an unparalleled missionary opportunity that must be seized now, for tomorrow may be too late

Photos by John C. Slemp



LEFT: A section of the modern book store of the LECO Press at Leopoldville; CENTER: The attractive, well-kept railway station at Sona Bata; RIGHT: In this Congolese market at Leopoldville, you can buy fruits and vegetables in abundance

NOTE.—This is the 8th in a series of articles about our mission fields around the world by the Associate Editor, based on his recent global tour that began in Puerto Rico a year ago and ended in Europe in August. The next article will relate to Assam and is scheduled for publication in the November issue.—ED.

DEEP in the heart of Africa is the Belgian Congo, one of the few remaining frontiers in the world today. Approximately as large as the United States east of the Mississippi, and 77 times larger than Belgium, the country that governs it, the Belgian Congo is the world's most important source of cobalt, industrial diamonds, and uranium. It is also an important source of tin, copper, zinc, gold, and other minerals. American and European firms are finding there a happy hunting ground for procuring these vital materials, and for marketing automobiles, bulldozers, refrigerators, and other appurtenances of modern civilization.

Living in Belgian Congo are about 60,000 whites and 11,500,000 Congolese. Although we may be amazed to learn that the Congolese

are only two generations removed from cannibalism, we are even more amazed at the progress they have made. It was not until 1874, after the death of David Livingstone in the year before, that Henry M. Stanley began a four-year period of exploration that first opened the vast region to the outside world. Since that time the development of the country has been nothing short of amazing. Of course many barriers remain to be removed on the long, upward trail that leads to what we call civilization—barriers of illiteracy, superstition, poverty, and disease. Nevertheless the people definitely are on their way. With industry moving in, roads are being built, wheels are turning, and everywhere there is the spirit of a new life. The possibilities for economic development appear to be unlimited.

Unlimited also is the missionary opportunity. Before the Congolese can run the machines of the new industrialization, or even cultivate a crop, or do the simplest kind of manual work, they must be taught. And be-

fore they can be taught in any true sense of the term they must know how to read and write. So there is a crying need for education, which must begin at the beginning—with the problem of illiteracy—and move patiently toward the goal of a literate society.

This task of education the Belgian Government has left entirely in the hands of Protestant and Roman Catholic missions. At present the emphasis is on schools for the primary grades. The Government feels that it is better to teach the masses the three *R*'s than to prepare a handful for higher education. It aims at quantity rather than quality, with the hope that in time quality also may be attained. Its first objective is to attain a degree of literacy upon which to start the Congolese people on the long road to national selfhood and independence. So the educational opportunity is unlimited.

A similar opportunity awaits the mission hospital. Hundreds of thousands of Congolese are suffering from malnutrition, malaria, tuberculosis, and leprosy. They are ignorant of even the most elementary principles of hygiene and sanitation. With hunger and disease siphoning off their energy, they cannot possibly advance far beyond their present primitive stage of development. So the need for hospitals and dispensaries, for doctors and nurses, is appalling.

There is also in Belgian Congo a large opportunity for evangelism. In our schools, in our churches, and wherever our evangelists

go, the response to the gospel message is always encouraging. Indeed, for hundreds of people baptism oftentimes must be postponed until a missionary can make the rounds of the villages to hear their testimonies and to instruct them in church membership.

WIDELY SCATTERED MISSIONARIES

The area for which American Baptists are responsible comprises about 40,000 square miles, with a potential Baptist constituency of more than 650,000. Yet in this territory only 40 missionaries are in active service and are assigned to eight widely scattered stations. The task which these missionaries face appears in its true light when we consider that every one of them is personally responsible for 1,000 square miles of territory and 16,250 persons.

Looking at the problem from the point of view of communication, it becomes even more difficult. There are very few large centers of population in the Congo. Leopoldville, the capital, is the largest city. Yet it has a population of only 210,000. Most of the people live in the hundreds of villages that dot the jungle like pinheads on a map. Roads are but little better than jungle trails. Getting from one place to another thus requires time and energy of almost superhuman proportions. Even if the roads were good and all the villages were easily accessible, our small missionary staff could do only a small part of the work that needs to be done.



LEFT: One of 28 young persons baptized at the Easter service at Sona Bata; CENTER: Part of the congregation in the huge outdoor amphitheater; RIGHT: Missionary R. G. Metzger and Rev. Munzekila Pierre, pastor at Sona Bata, who preached the sermon



LEFT: A Congolese nurse checks the weight of a baby at the clinic at Banza Manteke; CENTER: Yes, it's medicine, but she doesn't seem to mind at all; RIGHT: Marguerite Eldredge and Rhoda (Mrs. B. W.) Armstrong at the Leopoldville baby clinic

So Belgian Congo is calling us. As clearly as the man of Macedonia said to Paul, "Come over and help us," many thousands of Congolese are saying to American Baptists: "Come over and help us. Come as evangelists, teachers, doctors, nurses; but by all means come. Come in large numbers, and come now." In almost every report that he has sent back. Mission Secretary B. W. Armstrong has made that call crystal clear.

THE NEED FOR CONGOLESE LEADERSHIP

Nevertheless, a missionary staff, however large, can never be sufficient for the ongoing missionary task. The goal of the mission must always be the development of capable Congolese leadership. Missionary evangelists and teachers and doctors and nurses are doing their task well to the extent that they are discovering and training Congolese to become evangelists and teachers and doctors and nurses. Congolese can do work with their fellow Congolese that missionaries could never do. In the Congo especially, carrying the gospel over jungle trails to the villages scattered far and wide, is a task that Congolese can do far better than Americans or British or Continental Europeans.

Organized to meet this practical need for Congolese leadership is the School for Pastors and Teachers at Kimpese, a union institution operated jointly by American Baptists, British Baptists, and Swedish Congregationalists. Dr. Oscar Stenström, of Sweden, and a graduate of Hartford Theological Semi-

nary, has been the energetic and capable principal of this school since 1941. American Baptists on the faculty are Rev. and Mrs. Henry Erickson and Rev. and Mrs. E. G. Hall.

Property of this school consists of 1,200 acres of well-watered land, a group of substantial school buildings, a chapel, a model workshop, residences for missionaries, and four villages in which the student families live. The school is an experiment in family education and community living that is unique on mission fields.

Living in the four villages and receiving instruction in the school are 133 families. Each family has a two-room house and an outside kitchen. Since every member of the family must go to school, there must be a baby sitter (usually a boy or girl about ten years of age) to look after the baby when it is mother's turn to go to classes. There is manual labor as well as study for everybody. Each family must cultivate a quarter-acre of manioc, peanuts, and corn, and must do the work well enough to pass careful inspection. No student can graduate if his fields are not in order. To round out the village life, and to make it a model for village life anywhere in the Congo, each village has its own chief and its own system of government. All this must meet the requirements, because once each week a missionary comes for inspection.

The missionaries say that the response of the students to this plan is little short of being magic. Feeling that they are a part of a worthwhile movement, they take their re-

sponsibilities seriously. Here are values in community living and in co-operative relationships that are not to be found in textbooks alone. The students learn to do by doing, and according to recognized standards.

The student schedule guarantees that there will never be a dull moment. At six o'clock they are up for gymnastics; at seven they go to their first class; at eight they attend chapel, and then continue with classes until noon. On two afternoons each week they work in their gardens. On four afternoons the men and boys receive training in carpentry, masonry, and other useful work. It is then that things hum and buzz in E. G. Hall's model workshop. Sunday is devoted to Sunday school, worship, village meetings, and songfests. Every activity is planned with the total community life of the family always in mind.

EDUCATION FOR MEN ONLY

When Mrs. Slemph and I visited the school we found 150 men, but only 3 women, enrolled in the teachers' department. So far, almost nothing has been done in Belgian Congo toward educating women above the primary grades. The women at Kimpese are enrolled in the lower grades. Some of them are just learning to read and write, merely because they are the wives of qualified men who are enrolled. They are instructed in the three *R's*, hygiene, and homemaking.

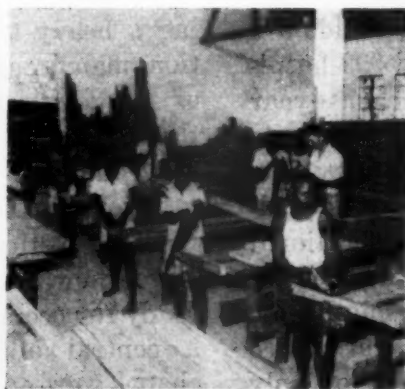
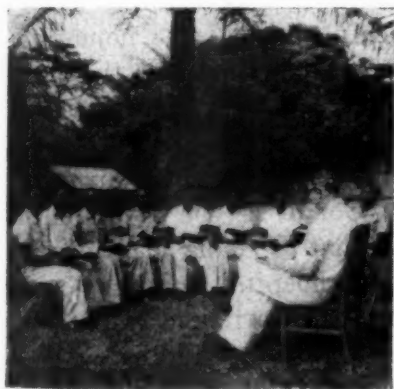
The pastors' department enrolled only nine men. The exacting requirements, rigidly en-

forced, partly account for this small number. Before graduation and subsequent ordination, every student must have had six years of instruction in a primary school, four years of teacher training, at least five years of acceptable service as teacher, four years of theological training, and two years of pastoral service on probation, a total of 21 years of training and experience.

The primary school had an enrolment of more than 500 boys and girls. Instructors in this school are graduates of the teacher-training school. The primary school thus serves the children of the student communities and provides an excellent opportunity for practice teaching under missionary supervision.

Enrolled in the evangelists' department were 20 men, who later will become village evangelists, and so fill a very urgent need. There was also this year, for the first time, a class of nine preparing for high school. A building for this school will be ready for occupancy in February 1953.

Still growing, ever widening its horizons, this school at Kimpese is an excellent example of interdenominational missionary cooperation. And it is more than that. It is one of the finest, most commendable pieces of missionary work that I have seen on any of our 15 (not including China) home- and foreign-mission fields. May its tribe increase! From this school, and perhaps others like it yet to be founded, will come the Congolese leaders to multiply many times the work that our mis-



LEFT: Principal Oscar Stenström teaching pastors' class at the School for Pastors and Teachers at Kimpese; CENTER: Missionary E. G. Hall instructing a class in carpentry at Kimpese; RIGHT: Students in home economics at Kimpese ready to serve graduation meal



LEFT: Giving and receiving the latest hair-do at Banza Manteke; CENTER: At the door of the American Baptist Mission Hospital at Sona Bata; RIGHT: Mrs. John C. Slomp receives a gift of three precious eggs from a Congolese woman at Banza Manteke

sionaries are doing. It is these leaders who will take the gospel message into that last remote village on the far side of the jungle.

ENCOURAGEMENT AND CHALLENGE

Turning now to the work for which our own missionaries are solely responsible, we find much both to encourage and to challenge us. To encourage us are our 1,038 primary schools, which last year enrolled 28,394 pupils, and our 68 grammar schools which enrolled 3,973 pupils. To challenge us, however, is the small number of girls included in the last enrolment figures—only 209 out of 3,973. Also to challenge us is the small number of high schools—only two, with a combined enrolment of 87 boys and only 16 girls. We are doing some work in teacher training, but for the most part we must look to Kimpese for this part of our educational program.

The same formula of encouragement and challenge applies also to our hospitals and dispensaries. On the encouragement side are six hospitals, 24 dispensaries, and 999 hospital beds that were available in 1951. Last year 14,048 in-patients and 118,172 out-patients received treatment, and our missionary doctors performed 3,554 operations. On the challenge side of the record are the additional thousands who might have received medical treatment had there been more hospital beds, more nurses, and more doctors. Our entire missionary medical staff consisted of only four doctors and six nurses. There were 60 Congolese nurses and 100 more in training.

That these doctors and nurses are greatly overworked is obvious from the foregoing figures. Look, for example, at our hospital at Sona Bata, where Drs. Glenn W. Tuttle, Carrie E. Sprague, and J. W. Walker are stationed, and where Mrs. Tuttle and Mrs. Walker are nurses. These doctors perform about 15 major operations a week, and yet somehow find time for three or four trips each year to serve the dispensaries in outlying districts. Literally, doctors and nurses alike find that their work is never done. With Dr. and Mrs. H. M. Freas removed from Banza Manteke this year, because of Dr. Freas' illness, Nurse Esther I. Ehnbon has found this to be true in a special sense.

The same goes for our teachers—for Phyllis L. Benner at Leopoldville; for Vendla I. Anderson and Emily L. Keyes at Sona Bata; for Annis H. Ford, Rev. and Mrs. H. D. Brown, and Rev. and Mrs. E. V. Wright at Banza Manteke; and for many others who serve in other stations. In addition to carrying a heavy teaching load at the home station, many teachers must supervise the work of the district schools that are scattered throughout the mission area.

A completely new development in our medical work in the Congo is the Evangelical Medical Institute that is rising at Kimpese. Three new, modern hospital buildings were ready for occupancy in April, and two others, a central administration building and a chapel, were on paper. Co-operating in this undertaking are five missionary groups—American Baptists, British Baptists, Swedish Con-

gregationalists, Disciples of Christ, and the Christian and Missionary Alliance. The buildings are made possible by a \$70,000,000 gift from the welfare fund established by the Belgian Government for Belgian Congo in recognition of the services of the Congolese in the recent war. As the work progresses at Kimpepe, the Nurses' Training School at Sona Bata will find there new and far more adequate quarters than it now has. The larger medical staff and the new equipment will be invaluable. Indeed, this medical center will compare favorably with similar institutions anywhere else in the world.

SELF-SUPPORTING CONGO CHURCHES

Figures compiled by Mrs. B. W. Armstrong for 1951 show a total of 113 Congo Baptist churches, with an aggregate membership of 40,400. Of these 113 churches 96 are entirely self-supporting. Contributions of the churches to all causes amounted to nearly \$34,000. Baptisms for the year totaled 1,726. Added to the churches from the schools were 314 boys and 85 girls. One of the richest experiences that Mrs. Slep and I had on our entire mission journey to mission fields was witnessing the Easter baptismal service at Sona Bata when 20 young men and eight young women confessed allegiance to Christ.

Responsibility for the work of the churches rests largely upon Congolese pastors, evangelists, and other workers. At best our small missionary staff can offer only a modicum of supervision and counsel. In the Sona Bata area alone, Evangelist R. G. Metzger has responsibility for 49 churches scattered over an area of 10,000 square miles. In this area are 621 Christian villages which he serves as time will permit. With regard to this situation Secretary Armstrong said to me: "These days when the Roman Catholic Church keeps a strong staff of missionaries on the field, it behooves us at least to keep a staff large enough to maintain supervision. Two new Catholic stations are being built in the Vanga field. Two others are projected in the Kikongo field. All the Jesuit stations in the Sona Bata field are being enlarged. Even the Salvation

Army, which begs its funds from door to door, is outbuilding us Baptists five to one."

Serving all Protestant missions in Belgian Congo is the union mission press at Leopoldville, whose long French name, La Librairie Evangelique au Congo, is generally abbreviated to LECO. Manager of this well-equipped and productive plant is George W. Carpenter, author of *Highways for God in Congo*, the African study book for 1952.

Year after year LECO publishes approximately 20,000,000 pages of books and periodicals. In his book Dr. Carpenter writes:

LECO both prints for the missions, publishes on its own account, and coordinates the development of new literature. . . . By serving as a central clearing house for literature production and distribution LECO helps people find what they need, and can often develop a large enough market to justify publishing works which no single mission could produce solely for its own use. Its editorial and publishing functions should steadily grow in value as Congo people become more literate and more book-minded.

LECO's bookstore did a sizeable business in 1951, when it sold to more than \$126,000 worth of goods. This amount was 28% more than in 1950 and 82% more than in 1949—a substantial increase for any business.

NOW AND NOT TOMORROW

Belgian Congo is calling us, and the call is urgent. With the industrial change now taking place, with thousands of people crowding into the cities, a new Belgian Congo is coming to life. Old ways are giving way to new ways, with the result that the task of the Christian mission is likely to become increasingly harder than it has been heretofore.

To quote again from Dr. Carpenter's book:

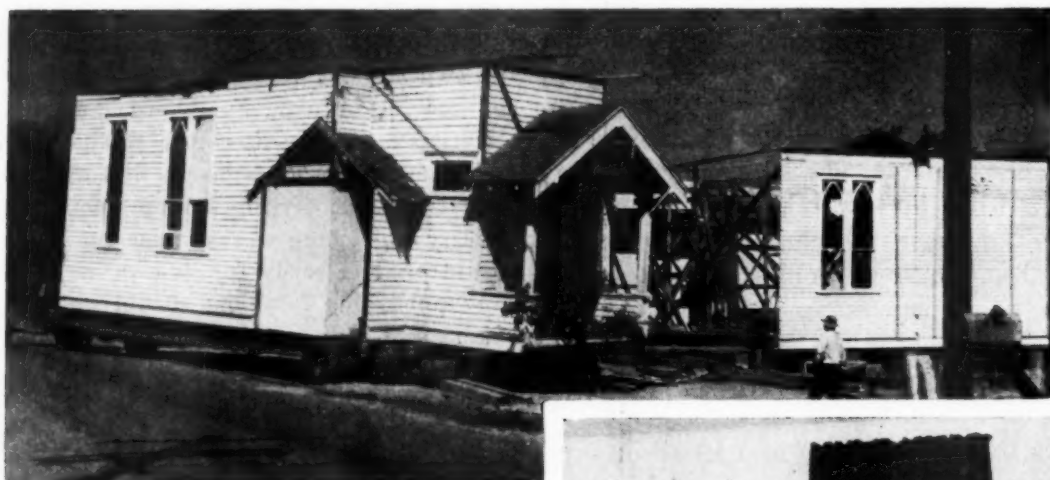
The children and young people in our schools today will be among the leaders of their country tomorrow. The influence of what we do now—or the effect of what we leave undone—may be beyond all counting a generation hence. Decidedly this is the day of opportunity for Christian Missions in Belgian Congo. Shall we seize it?

The time for advance in evangelizing and educating the people is *now*. Tomorrow may be too late.

She Picked Up the Pieces And Put Them Together Again

The widow of a young Baptist pastor faced the problem of whether to retire into her grief or to rise above it and seek a new opportunity of service. How she solved her problem is told in this unusual story

By CLIFFORD G. HANSEN



ABOVE: Assembling the three sections of the Monitor Community Church which was moved eight miles to become the new Baptist Church at Immanuel at Wenatchee, Wash. RIGHT: Dr. H. L. Caldwell and Mrs. Marie Ball in the pulpit of the new church



THIS Washington story begins 16 years ago at Scarboro, West Virginia, when a young American Baptist pastor, Rev. C. D. Ball, passed away in the prime of his busy life. Overwhelmed with grief, his widow faced the inevitable question: "What shall I do now?"

Marie Ball had many tearful sessions with herself as she tried to think her way through the future. She reasoned finally within herself: "It about comes down to two choices: I can put on my black dress of mourning and go through life feeling sorry for myself. Or I can lift my head and face the world and find a place of Christian service where I can carry on the work my husband laid down." After long and prayerful thought, she decided upon

the latter course of action. So she became an appointee of the Woman's American Baptist Home Mission Society and was assigned to the State of Washington.

Those who have known and worked with Marie Ball during recent years rejoice that God led her in that direction. She has given herself unstintingly in missionary service in hard places, and has done a remarkable work against great odds.

One of the thrilling chapters in her life began when she entered the office of Secretary

H. L. Caldwell of the Washington Baptist Convention and said: "I have finished establishing a new church at Kennewick. What's next for me?"

Dr. Caldwell weighed his answer long and carefully. He was thinking of a heartache at Wenatchee over on the eastern side of the state. There had been a vigorous Church there for years. Loyally through the years this church had supported the work of the Washington Baptist Convention and the American Baptist Convention. Peace and happiness had pervaded the total congregational family. Then came a change in pastoral leadership. Seeds of suspicion, unrest, and distrust toward the denomination were sown. At last the scales were tipped and the church voted itself out of fellowship with the Washington Baptist Convention and of the American Baptist Convention.

Loyal American Baptists were no longer welcome in the lovely brick house of worship that had so long been their spiritual home and which they had shared in making possible. Deep in their hearts they hoped for the day when a new American Baptist church might again proclaim its message in Wenatchee so that they might once more have a church home.

As Dr. Caldwell thought over the Wenatchee story and, finally related its detail to Marie Ball, he was careful to help her to see that the challenge there was not easy. Immediately she began to envision possibilities. She has always been a person of vision—seeing the situation not in its present form, but in terms of what it is capable of becoming. Dr. Caldwell concluded by saying: "IF you go to Wenatchee, you will have a job of picking up the pieces and putting them together again!" Marie Ball's task in Wenatchee has been exactly like that!

The Woman's Home Mission Society approved her assignment to Wenatchee and so in July, 1950, she began the process "of picking up the pieces and putting them together again." Marie Ball came to Wenatchee and spent the first few weeks "just driving around" and "talking to the people." She



The remodeled garage which served as the temporary Immanuel Baptist Church until the reassembled church building pictured on page 466 was ready for use

had to listen to many stories of heartbreak and discouragement. There were visions, hope and dreams expressed. One day, in the midst of her visitation, she caught sight of a two-car garage on a good-sized lot on Fifth Street.

Immediately she saw that garage and lot in terms of what they were capable of becoming. She went to see Dr. Caldwell. "Here is a good site for the proposed new American Baptist Church in Wenatchee," she declared. "Why not buy it? The garage can easily be remodeled into a combination church, church-school, and living quarters for the missionary." The idea did not strike too many responsive chords with Dr. Caldwell, but he agreed to go and see the property. His imagination was fired as he listened to Marie Ball explain that the site is across the street from a housing development with 50 new homes under construction. A new Junior College is being built nearby. The students will pass the location daily enroute to their classes. Wenatchee—the apple-packing capital of the Northwest—is soon to become a great aluminum manufacturing center. The harnessing of the mighty Columbia River is releasing 60% again as much electrical power as the combined output of all the generators in the United States at the present time. Like a mighty magnet, the Columbia River is draw-

ing industry to the Northwest. Many families are already in Wenatchee assisting in the construction of the plant. Others will soon be coming to work in it.

It seemed God was leading. The Washington Baptist Convention assisted a "faithful fifteen" American Baptists by purchasing the property, and making a sizeable loan. There were many meetings and discussions about the formal organization of a new church. The name "IMMANUEL BAPTIST" was agreed upon for the new church fellowship. The men of the group gave many long hours in renovating and remodeling the two-car garage into living quarters for Marie Ball, and in establishing an L-shaped room which was outfitted with pulpit and seats for congregational worship. Rooms were built on the second floor for church-school use. Marie Ball's ingenuity came into play as she arranged draperies and cabinets for "hiding" her housekeeping equipment during the hours the building was in use as a meeting house. Every inch of space served the kingdom!

In the meantime, eight miles out in the country, stood the unused Monitor Community Church. It was for sale. Marie Ball and members of the Immanuel Congregation began dreaming. Could it be bought? For how much? The building *could* be bought. It *could* be moved. Fortunately it had been constructed so that it could be divided into three sections and moved one section at a time. The price was \$1500.00. More conferences and discussions, and more investigation followed. Calls were made on reputable moving companies engaged in the business of moving buildings over crowded highways. The price for moving the Monitor Community Church was \$1600.00. Finally the meeting came when the "faithful fifteen" voted: "We will take it." They were encouraged by the Washington Baptist Convention.

More days and nights of volunteer labor followed—working by electric flood lights—digging a basement. The wives served coffee and sandwiches and gave moral support to their men as they toiled on in the process of getting ready to fit the pieces together.

At last, in July, 1951 the first piece was loaded on wheels and began the perilous journey into the city. Have you ever tried bringing a section of a building measuring 42 feet long and 13½ feet wide down the highway—under trees, power lines and telephone wires—keeping out of the way of on-coming traffic, negotiating sharp turns and narrow bridges? This process, like all the rest, called for courage and planning. The trips were made in the middle of the night and early in the morning to avoid as much traffic as possible. Skilfully, the movers deposited each section on the concrete foundation walls and maneuvered it into its exact former relation with the other units. The eager congregation began using the basement for church school classes long before the building was ready. Early in January, 1952, they came together for their first worship services in the new building.

The task was not finished for Marie Ball. Now that the new church had a meeting house and was organized, a pastor was needed. Besides, there was a new field at Quincy, Washington, eagerly awaiting the organizing of a new church. Marie Ball had been giving limited time there. Then, there was the Fruitvale community on the outskirts of Yakima—teeming with new families and no church to minister to them. Here were more pieces to be fitted together!

In consultation with Dr. Caldwell and members of the church, Mrs. Ball suggested that the Immanuel Church seriously consider calling a pastor. They were now ready. The pieces of the building were all put together. The pieces of the fellowship were solidly knit together as the result of their planning, praying and working together to achieve their long-dreamed of objective. They were ready! Accordingly, Dr. David D. Graham, long a missionary in China—a man of training, vast experience, sound judgment and with a great concern for people—was called as pastor.

During the intervening months the church has shown steady growth and development. American Baptists are once again established in Wenatchee. Truly the pieces have been picked up and they fit together well!

The Laborer is Worthy of his Hire

A Plea for Remembrance of the Ministry

By C. OSCAR JOHNSON

WHEN I was a boy on a farm, more than 50 years ago, there were many workmen, but I never heard about labor and management. We just helped the neighbors as long as we could see. If the job wasn't done when night came, we waited for daylight and began again.

In nearby towns there were foundries and factories where children worked long hours for very little pay. Management had lost its soul. Inevitably an uprising came. Eventually labor and management got together because the workman deserves his pay.

Churches are in the place of management and ministers in the place of workmen. We ministers are the servants of the churches. You "hired" us. We are obligated to you. You determine what we shall receive, and in large measure the hours we work, the conditions under which we live, and the tools with which we operate.

Some men in the Christian ministry are still fearfully underpaid. Living costs are going up, but gradually some churches are meeting that. If anyone can make \$1 go where \$3 ought to go, it is the wife of a minister. Look through your "Who's Who" and you will find listed more sons and daughters of ministers than the children of any other profession. That means that somehow they got through school, college, and university because of sacrificial saving and working, largely by the minister's wife.

Down in Tennessee my father helped to build a little church. He furnished most of the logs and made the lumber. An old preacher came one Sunday a month 20 miles by horseback over muddy roads to preach to a little handful of people. They paid him \$8 a trip. During the week he worked on his own little farm to earn a living.

That was 50 years ago. Today, in city and country, with concrete highways, cars, radios, television, and all else, the whole picture is changed. The pastor of a city church must be an executive. He must be a good manager, a good mixer, a psychiatrist, an organizer and a good money raiser. Today my father would hardly be able to realize what is expected of his son as pastor of a church of more than 6,000 in the heart of the city.

For 20 years I have been pastor of this wonderful church. My only argument with them has been to keep them from raising my salary out of proportion to the salaries of those who work with me, or to raise it to a figure where I felt people in the congregation would say, "You know nothing about the cost of living or what it means to sacrifice." That has been my only disagreement with my church.

Great blessing has been mine through the years because I became a member of the M and M Pension Fund in 1923. At first, while in Tacoma, Wash., I paid my share. But one night some good trustee said, "Why don't we pay all the pastor's dues?" From that day the Tacoma church did, and the St. Louis church has done likewise.

The minister is in a peculiar position. If he invests his money in anything, he's a speculator; if he gives his money away, he's a spendthrift; if he tries to supplement his salary by working at some job, he's neglecting the church; if he takes out insurance, he lacks faith. But his needs are the same as those of other people. These needs are represented in his wife and in his children.

I could weep when I attend the M and M Board meetings! Recently I spent a whole afternoon reading letters from dear old ministers and missionaries who receive small grants that come out of your Communion Fellowship Offerings. These men and women were too old to join the Pension Fund and now they are in dire straits. Their letters wring one's heart.

Having heard of the wonderful provisions of an M and M certificate there is something woefully wrong with a church that does not at once go about making provision for the pastor. An insurance man who heard the plan explained, said to another layman, "If your pastor is not in it, you ought to have your head examined!"

The workman deserves his pay. The laborer is worthy of his hire. If your pastor is not in the M and M Pension Fund, get him to apply at once so that these wonderful new benefits will be available for himself and his family. Then say to him, "The least we can do is to take care of the costs. We'd like to put that much into your family—your wife and children." I know you will agree. God bless you.

Faith and Faithfulness at Copenhagen

The First Congress of the European Baptist Federation, meeting in Copenhagen, Denmark, July 29–August 3, 1952, considers the ways and means of a united effort to evangelize a divided Europe that is today a huge part of an unhappily divided world

By JOHN C. SLEMP

THE more than 600 delegates and visitors who attended the First Congress of the newly organized European Baptist Federation, meeting at Copenhagen, Denmark, July 29–August 3, heard a clear, unmistakable call to a renewal of their own Christian faith and to a renewed faithfulness as witnesses for Christ in an unchristian world. The theme of the congress was, "Baptists and the Evangelization of Europe." Answering to the roll call of the nations at the opening session were delegates from Great Britain and from all the nations on the Continent except those behind the Iron Curtain.

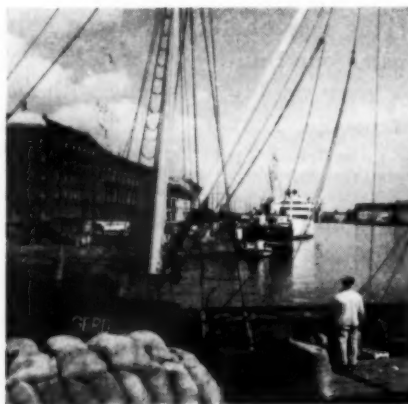
A deep silence, born of apprehension for the well-being of Baptist groups in the Iron Curtain countries, fell upon the audience when no one answered from these lands. The Baptists of Poland and Russia had sent communications expressing interest in the Congress, but these served to dramatize, perhaps even more than the absence of delegates, the conditions which made it impossible for delegates to come. All who attended this session, including several visitors from the United States, will not soon forget the startling effect of President F. Bredahl Petersen's comment at the end of the roll call. Referring to the absence of delegates from

the Iron Curtain countries, he said, with deep feeling and sincerity: "We wish they were here. They ought to be here. Conditions should be such that they could be here."

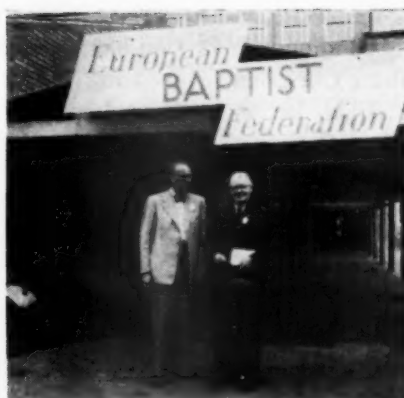
There was no getting away from the stern realism of that statement and all that it implied for the Baptist witness in Europe. The European Baptist Federation was holding its first congress in a divided Europe, and Europe was a part of a divided world. Not even in quiet, peaceful Copenhagen, with its castles and palaces, its winding streets, its picturesque lakes and canals, was it possible to forget that fact. No one tried to escape the problem involved, either by ignoring it or by postponing its solution to some far-distant future. Speaker after speaker came to grips with it, in the firm belief that in the Christian gospel is the solution even now. There was no easy optimism at this point; but there was no sense of defeatism or despair, such as has pervaded much of the theological thinking on the Continent in recent years.

With reference to a divided Europe, Federation Secretary W. O. Lewis called upon Baptists to work together toward making it a united land—a United States of Europe. In the same vein, Vice-President

Photos by John C. Slemp



LEFT: A pleasure boat on one of Copenhagen's many picturesque canals; CENTER: There is commerce here—and beauty, too; RIGHT: Copenhagen's spacious, beautiful City Hall, where the first evening session of the First Congress of the European Baptist Federation convened



LEFT: Rev. Henry Cook, of England, and Dr. Manfredi Ronchi, of Italy, new president and vice-president of the European Baptist Federation; **CENTER:** Eberhard Schroeder, of Germany, and Dr. F. Townley Lord, of England; **RIGHT:** Dr. Arnold T. Obrn, of the U. S., and Dr. F. Bredahl Petersen, of Denmark

Henry Cook declared that governments and national leaders cannot do the unifying, uniting work alone. Europe must be redeemed; its inner life must be transformed. To that end, he pleaded, the Baptists of Europe must commit themselves completely. There must be Christian living of a high order. Christians must continue the work that Christ came to do—the work that he has given them to do. There are difficulties, perplexities, problems, but God is able. The Christian's sufficiency is in Him.

Before a large gathering in spacious, beautiful City Hall on the first evening, President F. Bredahl Petersen carried the theme of a united Baptist witness in a divided Europe still further. Speaking in a friendly and fraternal spirit, and out of deep respect for other Christian groups, he declared nevertheless that state churchism and sacramentalism have failed to evangelize Europe. Of the people of Europe, he asserted, 75% are pagan in thought and life and influence. European Baptists, therefore, have a special responsibility for the evangelistic task at this hour. There are two reasons why the Baptist witness gives promise of success. The first is the relevancy of Baptist beliefs and principles to the needs of a divided, disordered world—such beliefs and principles as regeneration through personal faith in Jesus Christ, the church as a voluntary fellowship of baptized believers, freedom of conscience, religious liberty, and the separation of church and state. The second reason for confidence in the success of a faithful Baptist witness is the special appeal of the Baptist interpretation of Christianity to the common people. "Christ's Great Commission is upon us," declared Dr. Petersen, "and we must go forward."

The program of the entire Congress, including several separate meetings for men, women, and

young people was centered in this twofold consideration: first, a divided Europe that desperately needs the gospel of Jesus Christ; and, second, the need for a united Baptist advance in order to make that gospel known and accepted wherever it has not yet become effective.

There was, indeed, a sense of urgency as evangelistic needs and opportunities began to unfold in the several sessions. It derived both from the nature of the gospel itself and from what is being done and still needs to be done in actual situations today—in Germany, in the Latin countries, in Scandinavia, and elsewhere in Europe. Rev. Aaron Andersson, of Sweden and the Belgian Congo, expressed this sense of urgency in a forceful manner when, in a fervent address, he declared that God is depending on Christians to bring the world to Christ. "Not all Christians are called to be ministers," he said, "but all are called to be soul-winners. If it is not possible for us to win the crowds, then let us pray that we may each win at least one person."

Reports from Italy, Portugal, and Spain showed what an effective Baptist witness may mean in terms of hardship and suffering, even in these Roman Catholic and so-called Christian lands. They showed also the need for a united Baptist advance. Dr. Manfredi Ronchi, of Italy, where there are only 4,000 Baptists in a population of 47,000,000, said: "When we Baptists think of our small number in relation to the task before us, we feel weak; but when we realize that we are not alone, that there are Baptists in other lands working with us, we feel strong. It is not our numbers but our commission that gives us strength to stand up and speak for Christ." Reporting for Spain, Rev. A. Sanchis, of Barcelona, told of government restrictions and Roman Catholic persecutions that make any effort

toward a Baptist advance a perilous undertaking. Protestants are not permitted publicly to announce their services, nor to publish or distribute Christian literature of any kind, not even the Bible. In Seville, recently, Mr. Sanchis said, Roman Catholics set fire to a Presbyterian church building, but the building was saved. The danger of interference has become so great that now the police must be on hand at all church meetings.

It is against such opposition that the Baptist witness in large areas of Europe must be given today. And it was to unite the several Baptist Unions in discharging their common evangelistic responsibility that the European Baptist Federation was formed. Projected at the meeting of the Baptist World Alliance in Copenhagen in 1947, and planned at a conference in London in 1948, the Federation came into being at Zurich on October 8, 1949. Its present membership represents 700,000 Baptists—350,000 in Great Britain and 350,000 on the Continent. If the countries behind the Iron Curtain were represented, there would be at least an additional 1,300,000, making 2,000,000 in all.

The scope of the task to which this new organization has set its hand, and some of the obstacles confronting it, were very much in evidence at the Copenhagen meeting. On the program were speakers from many lands, with diverse cultures and languages, and with varying problems and interests. The problem of communication alone is one of large proportions. At Copenhagen, all the addresses were given in at least two languages (English and Danish), and some were given in three (German, for example). But problems such as this, which seem insuperable to us Americans, mean little to European Baptists who are fully committed to Christ and to his commission to make disciples of all the nations.

It is in that spirit that these Baptists have come together in the European Baptist Federation. The vitality of this movement, as it got under way at Copenhagen, gives promise of an important period of spiritual renewal and advance in the years just ahead. Here is the answer to the despair and the sense of futility that we find, not only in Europe, but in many other areas of the world today.

The World Fellowship of Baptists

The Executive Committee of the Baptist World Alliance at its annual meeting in Tølløse, Demark, August 4-8, 1952, begins plans and preparations for the 9th Baptist World Congress, to be held in London, July 16-22, 1955

By WILLIAM B. LIPPHARD

FOR its annual meeting, August 4-8, 1952, the Executive Committee of the Baptist World Alliance chose as meeting place the well equipped and attractive Baptist Theological Seminary at Tølløse, Denmark, about 35 miles from Copenhagen. Present in person or by proxy were 100 delegates, consultants, and visitors who represented 15 countries and four continents. Only Africa and South America were not represented among the continents. Included also were several Baptist delegates on their way to the

World Conference on Faith and Order at Lund, Sweden, of which a report will appear in MISSIONS next month. At Tølløse these 100 Baptists slept in the students' dormitories, gathered five times daily in the dining hall, for breakfast, luncheon, afternoon coffee, dinner, and bed-time coffee after family prayers following the close of the evening sessions. Here was a perfect demonstration of delightful fellowship and solidarity which, if it could only be extended in the political and international realm, would

speedily resolve the tensions that plague our world today. Thus it would bring on an era of lasting peace.

General sessions for inspiration and free discussion were scheduled for the three evenings. Business sessions filled the forenoons. Group conferences occupied the afternoons. For this purpose the 100 people present were divided into three sections, dealing respectively with, (1) The Doctrine of the Church, under the chairmanship of Dr. John E. Skoglund of the American Baptist Foreign

Mission Society, as preparation and guidance for the Baptist delegates to the Faith and Order Conference at Lund, Sweden, already mentioned; (2) Religious Liberty, under the chairmanship of Professor Gunnar Westin of the University of Upsala, Sweden; and (3) The Baptist Movement in Europe, under the chairmanship of Dr. Theodore F. Adams, of Richmond, Va. The three sections during their three afternoon sessions, formulated reports for discussion and adoption at the final evening session of the entire committee.

Chief item of business at Töllöse was the 9th Baptist World Congress to be held in London, July 16-22, 1955. It will commemorate the 50th anniversary of the Baptist World Alliance. Sunday, July 17, 1955, is set apart for the anniversary celebration since the Alliance was founded in London on July 17,

1905. Dr. E. A. Payne of England reported the arrangements already made or in prospect for assembly halls, transportation, hotels, registration, etc. Dr. C. O. Johnson injected a bit of his inimitable humor into the discussion when he reported that some Baptists in St. Louis had asked him whether the program included an afternoon tea party at Buckingham Palace, in commemoration of the historic Boston Tea Party, and a reception in Windsor Palace.

In his presidential report Dr. F. Towle Lord included reference to his presidential and fellowship visit to the Baptists of South America. He left London shortly after the Töllöse meetings and is now making a complete tour of South America. He will return to his pulpit in the Bloomsbury Baptist Church of London on the second Sunday in November. Visiting the Baptists

on the other side of the world will be General Secretary Arnold T. Ohrn who left last month for Australia and New Zealand. He will include visits with Baptists in Indonesia, Burma, Ceylon, India, and Pakistan before he returns to Washington next February. These tours will be of immense value in making Baptists in such faraway corners of the earth aware of their membership in the world fellowship of Baptists, will strengthen their Baptist witness in their own lands, and will stimulate increased devotion and fidelity to Baptist faith and historic principles.

Speaking for the Baptist World Youth Committee, Secretary Joel Sorenson reported plans for the Baptist World Youth Congress scheduled for Rio de Janeiro, July 15-22, 1953. Host to this world gathering of Baptist young people will be the First Baptist Church of Rio de Janeiro. Its



The Executive Committee of the Baptist World Alliance, with consultants, and visitors, in front of the main building of the Baptist Theological Seminary in Töllöse, Denmark. The first floor houses the library, chapel, and lecture rooms, and the second floor the dormitories. Some people present slept in the attic rooms with their small dormer windows. Photo by E. Lorentzen, Töllöse, Denmark

seating capacity is 2500 and the church is equipped with 50 rooms for conferences and committees. This Congress, said Mr. Sorenson, is designed to develop a truly international spirit on a Christian basis among Baptist youth. It should serve to channel Baptist youth into interest, concern, and leadership in the Baptist World Alliance. Tactfully yet solemnly Mr. Sorenson referred to the need of fellowship with the Baptist youth of Asia. Somehow the feeling must be dissipated in Asia that the Baptist World Alliance is too much an American and European institution. "You must come to Asia before it is too late," warned a Baptist leader in Burma.

An entire evening was devoted to considering the missionary situation with special reference to present conditions in China, the spread of global communism and its implications for Christianity. Secretary Victor E. W. Hayward of the British Baptist Missionary Society emphasized that the basic fact in Asia is social revolution. The communists have exploited this for their own purposes, directed it, and thus took the initiative away from the Christian church which should always regard social revolution everywhere as a significant opportunity for proclaiming the redeeming values of the gospel.

Another evening was assigned to a review of the relief situation.

Seven years after the war this need is still acute. In many respects it is worse than in 1946. Although Baptists have done magnificently in relocating 4714 displaced persons, in feeding the hungry, in rebuilding shattered churches, and in other relief efforts around the world, there is still appalling misery and suffering in Central Europe, evidenced by the presence of 10,000,000 refugees, and the escape into Western Germany, at the risk of their lives, of 1,000 refugees a day from behind the Iron Curtain. Dr. Paul Caudill of Memphis, Tenn. and Chairman of the Baptist World Alliance Relief Committee, told a moving story of a honeymoon couple who had only \$128 in the bank. In response to Dr. Caudill's plea for help, the young bridegroom said to him, "I was a bomber in the war and I helped to destroy Germany. Now I want to help rebuild it in the name of Christ." Into Dr. Caudill's hand he placed a check for \$100 while his bride of a few days looked on with affectionate approval.

In spite of difficulties, obstacles, revolutions, communism, the missionary movement will go on, was Dr. Jesse R. Wilson's optimistic forecast. There may be changes in methods and approach, but the basic spiritual needs of men are the same. They have not changed over the years and the gospel has not changed. To bring

the gospel to meet the need is still the primary purpose of missions. To that the Baptists of the world need to give themselves with renewed consecration and devotion, with larger energy and support, and with confident assurance of Christianity's ultimate triumph.

In conclusion the Executive Committee issued a "Message to the Baptists of the World," reminding them that there are about 18,000,000 Baptists in the world, with several million more people who cherish Baptist convictions, attitudes and purposes. The message described Baptists as set today in a world of revolutionary change, with new paganisms seeking to bring humanity into captivity to concepts and behaviour alien to Christian life and thought. In such a world Baptists are commissioned of God to proclaim their own redemptive and revolutionary faith which centers in Him who said, "Behold, I make all things new." And in spite of geographical divisions and political frontiers that separate Baptists one from another, no frontiers separate them in the fellowship of the Spirit, in prayer one for another, and in the faith that we labor not in vain in the Lord. The message concluded with the familiar quotation from *Ephesians 1:9-12*, and a summons to all Baptists to proclaim by life and word, in faithful witness, and in living ministry, the truth as God has given us to see it.

❖ THEY SERVED THEIR DAY AND GENERATION ❖

Mabelle R. Culley

Miss Mabelle R. Culley, for 27 years missionary of the Woman's American Baptist Foreign Mission Society in South China, died on January 22, 1952, in East Lansdowne, Pa. She had retired in 1942 and was making her home with her

sisters, Mrs. J. D. Adams and Mrs. B. F. Gamber at East Lansdowne. She was educated at Temple University and the University of Pennsylvania. She spent some of her furlough times studying refresher courses, and one of her great joys was stopping in the Holy Land in 1923 on her return to Swatow, a trip that

enabled her to take some laboratory work at the School of Oriental Research in Jerusalem. As a missionary in China she taught music and Bible as well as the usual high school courses. Miss Culley was a faithful correspondent, and her vivid letters tell of her joy at the conversion of her school girls and the dedication of

the students to Christian service. She was especially inspired by her World Wide Guild girls, called in South China "Daring Endeavorers." She shared in the supervision of district evangelistic work carried on by the Women's Evangelistic Committee of the Chinese Ling Tong Convention, serving at times as their treasurer. The years from 1937 to her return for furlough in 1941, brought cruel experiences of war with Japan. Since the Swatow area was affected early in the struggle, Miss Culley grieved deeply over the sufferings from bombings she witnessed all too often. After she arrived home her anxieties for friends left behind prompted many an inquiry regarding the fate of her adopted people and fellow missionaries, the mission work and institutions. Her motive of missionary service is expressed in one of her favorite poems:

I dwell with the King for His work,
And the work—it is His and not mine;

He plans and prepares it for me,
And fills us with power divine.
So duty is changed to delight
And prayer into praise, as I sing,
I dwell with the King for His work
And work in the strength of my King.

Mrs. Julia Dixon Mather

Mrs. John Cotton Mather (Julia Dixon Mather), a member of the Board of Managers of Woman's American Baptist Foreign Mission Society from 1936-1946, died suddenly on January 26, 1952, in her home town, Woodbury, N. J. She was an ardent and gifted worker in all Christian causes, especially that of missions, home and foreign. She held executive positions in association and state work in New York, New Jersey and in the Atlantic District during the days of that organization. For a time she acted as Program Chairman of the Mission Summer School, Northfield, Mass. She was well known for her musical ability and her able pen. She was for a time editor of The Pennsylvania Year Book, the Missionary Page of the Watchman-Examiner, the Atlantic District Quar-

terly, *The Evangel*, and editor and compiler of a Missionary Hymnal. She took an active part in fostering the World Wide Guild and was Secretary for Young Women's Work in the Western New York and Buffalo Associations. She was a graduate of Ogontz College, Pennsylvania, and studied at Buffalo College of Dramatic Expression and English Literature, New York University and Crozer Seminary. She gave generously to Christian causes and she served on various boards and committees, including the Board of the Baptist Institute for Christian Workers in Philadelphia, where she had taught music for several years. Her last service to the Board of Managers of the Woman's Society was as Chair-

Churchmen's Week

It begins with Men and Missions Sunday, October 12, ends with Laymen's Sunday, October 19

By EDWIN W. PARSONS

At a special meeting of the National Council of American Baptist Men, at Green Lake, it was voted that we heartily endorse the observance of Churchmen's Week which begins with Men and Missions Sunday, October 12th, and ends with Laymen's Sunday, October 19th. Information regarding this observance is being sent to all Baptist pastors and to all Presidents of local and Associational Men's Fellowships who hold official certificates of affiliation with the National Council. All State Presidents of men's work have been urged to promote the observance by local church laymen, and to help churches institute study group sessions or special men's meetings and united men's meetings for all Protestant men within the area, where stress on the topics which have been especially assigned for the days between Men and Missions Sunday and Laymen's Sunday might be made.

man of the League of Interpreters and as a member of the Executive Committee.

Rev. Sherman Chaddlesone

Sherman Chaddlesone was born in 1880 near Carnegie, Okla. He received his education at the Old Kiowa school at Carlisle Institute in Pennsylvania. He was united in marriage with Miss Ruth Odelpaugh. To this union nine children were born. Joining the U. S. Indian Service, Mr. Chaddlesone served as Indian police, Kiowa Agency clerk, and boys' adviser at the Indian School at Rainy Mountain, Okla. It was during this period that he realized that only through Christian living he could do his best for his people. Forsaking a promising career in Civil Service, he was baptized at Saddle Mountain, October 1, 1905. He served first as an interpreter for the early missionaries to the Oklahoma Indians. In 1922 he was licensed to preach by the Saddle Mountain Baptist church. His pastorates include the Apache Mission, Elk Creek, Saddle Mountain, and Red Stone. He assisted Missionaries Isabel Crawford, G. W. Hicks, W. Parks, H. H. Clouse, F. L. King, Miss Swinson, Miss Medolff, P. J. Jackson, J. L. Raney, F. R. Venable, and Mrs. R. L. McElhaney. He passed away May 18, 1952. Surviving are his wife, Ruth Chaddlesone, two sons, Kenneth and John, and seven grandchildren.

Bertha Nicolette

Miss Bertha Nicolette died on December 15, 1951, at Colorado Springs, Col., where she made her home with her family following her retirement July 31, 1940, as missionary to French-speaking people in the United States. She served for 36 years as missionary under the Woman's American Baptist Home Mission Society. She was born in Switzerland. She was a member of the class of 1904 of the Baptist Missionary Training School in Chicago, Ill. Funeral services were conducted by her pastor, Rev. Roland Turnball of the First Baptist Church, Colorado Springs.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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World Communion Sunday Another Milestone Toward Unity

FROM time to time in Baptist history certain occasions quickly become memorable and of enduring significance. Like milestones along a road, they mark progress and they indicate future direction. Such was the historic union communion service of Baptists and Disciples at Chicago on May 22, 1952. Nothing like it has been seen heretofore. In our life time we shall not look upon such a scene again.

More than 10,000 Baptists and Disciples had gathered around a table. Instantly everybody recognized it as neither a Baptist table nor a Disciples table. *It was the Lord's Table!* With superb precision, magnificent dignity, impressive reverence, the communion was served by 216 Baptist deacons and Disciples elders. No Baptist withdrew in protest from this service. Regrettably some Baptists chose to remain in their hotel rooms or to spend the evening elsewhere. They were prompted so to do out of loyalty to a conviction that for them the Lord's Supper must always be

served at a Baptist table at which other Christians are not welcomed. Their sincerity and the right to their conviction cannot be questioned. Nevertheless they missed something—deep, profound, inspiring! On that historic evening all sensed anew the simplicity and the majesty of “in remembrance of me,” even as He had commanded His disciples long ago. No one will forget Dr. George A. Buttrick's historic comment, “Here Baptists and Disciples, two groups of American Christians, in obedience to Christ's command, love each other enough to join together in the Lord's Supper in remembrance of Him.”

The first Sunday in October offers another opportunity for Baptists and Disciples, not visibly together as at Chicago, but invisibly together and united in spirit and fellowship with all other Christians to observe communion. It is World Communion Sunday. For the 13th consecutive year, ever since it was first proposed in 1939 just before the outbreak of World War II, World Communion Sunday will be observed in almost every land on earth. Beginning at the International Date Line in the Pacific Ocean, the first to assemble for communion will be the Christians in the Fiji Islands among whose cannibal inhabitants the great missionary John G. Paton served nearly 100 years ago. Now the Christian descendants of Fiji cannibals lead the world in observing World Communion Sunday. Before this amazing fact any doubts about the value of foreign missions vanish like mists before the rising sun.

Nowhere on earth are union communion services scheduled or proposed. Other Christians, as well as some Baptists, would object. Yet the fact remains that on World Communion Sunday all Christians will be one, regardless of sectarian attachments.

At Chicago the Baptists and the Disciples visibly demonstrated communion unity. On World Communion Sunday, although in separate services, churches of all names and loyalties will do likewise. Thus we shall pass another milestone on the road to the realization of the prayer of Christ that finally and in reality all might be one.

Baptists Are Near the Bottom And Should Be Nearer the Top

LAST year 36,000,000 church members of 46 denominations throughout the United States increased their donations from \$1,099,109,855 to \$1,166,457,357, a record high and an increase of 6.1%. For the second time the annual total exceeded \$1,000,000,000. During the same year the cost of living in the United States went up 6.3%. This amazing parallel in percentages is likely to hide an important fact that needs emphasis. *The increase in church giving has merely kept pace with the decline in the purchasing power of the dollar!* This means that larger beneficence by American church members today supports only the same amount of Christian service around the world which smaller contributions supported a few years ago.

Although American Baptists increased their giving by a percentage higher than 6.1% average, rising from \$32.69 per capita to \$37.59, an increase of 15%, *they are far down the list* when compared with the Free Methodists who topped all others by their per capita giving of \$163.76, and the Seventh Day Adventists with a per capita of \$146.11, and the Wesleyan Methodists with \$114.95.

October is the sixth month of the American Baptist fiscal year which began May 1, 1952. October offers Baptists an admirable opportunity to climb into a higher class of beneficence, first, by contributing loyally to the unified missionary budget which is slightly higher than the budget of a year ago; and second, by responding generously to the special WORLD FELLOWSHIP OFFERING which is again scheduled for World Communion Sunday, October 5, 1952. As was done last year, this offering will be applied to the needs of the Ministers and Missionaries Benefit Board and of the Foreign Mission Societies.

Two years ago Japan was the field of special interest for the World Fellowship Offering. Last year it was Assam. This year it is Belgian Congo. Readers of MISSIONS who read Dr. Emory Ross' article in the May issue, "The Last Continent to Join the

World," Secretary Farnum's report of the significant Africa conference in last month's issue, and Dr. John C. Slemph's article, in this issue, "Where Tomorrow May Be Too Late," (See pages 460-465) will have no difficulty in realizing an urgency to this appeal for the World Fellowship Offering. Belgian Congo needs missionaries, buildings, equipment, funds, in order that its people may have the life and light and hope and peace that constitute the unsearchable riches in Christ. To make these available is our responsibility. The first Sunday in October offers the opportunity to do so, and also to rise to a place in beneficence more in keeping with the church prestige and the Christian loyalty of American Baptists.

Respect for the Church Press By Two American Presidents

THREE times the late President Franklin D. Roosevelt invited the editors of THE ASSOCIATED CHURCH PRESS to the White House. Three times President Harry S. Truman did likewise. Two years ago the Department of State arranged an all day editorial conference to set forth various aspects of American foreign policy. Last spring the Department of Defense discussed with church press editors various phases of American military policy. For more than 25 years MISSIONS has been a member of THE ASSOCIATED CHURCH PRESS which includes 111 Protestant church papers under the sponsorship of all the large denominations and most of the smaller denominations. Included are half a dozen Southern Baptist papers. The combined circulation of the 111 papers approximates 6,000,000, a sizeable, significant force in morally influencing public opinion.

This church press is still absolutely free. It is not manipulated by political blocs, nor influenced by advertising revenue, nor subject to pressure groups, nor controlled by any denominational hierarchy. *Here is absolute freedom of the press as Americans understand it.* How independent these Protestant editors are, and how they are motivated by

moral rather than by political considerations was evidenced by their reaffirmed opposition to peacetime military conscription, and to the appointment of an American Ambassador to the Pope. Such a press merits support.

October is again designated as Protestant Church Press Month in all denominations. Sunday, October 12, is MISSIONS MAGAZINE SUNDAY. (See page 449). On that day in 1492 Christopher Columbus discovered America. It would be a grand day for any American Baptist to discover or to rediscover MISSIONS.

Surely the recognized values of this magazine deserve larger support. It makes a Baptist aware of his membership in the world fellowship of Baptists. It familiarizes him with the world service of his church. It promotes an intelligent understanding of our world, and of its significance to the world mission of Christianity. It strengthens loyalty to historic Baptist principles which are in jeopardy everywhere. It helps the reader become a more faithful witness to Jesus Christ.

If these are sound values, then MISSIONS deserves support. If MISSIONS does not measure up to them, then something should be done about it. In this 150th anniversary year, every pastor, Club Manager, subscriber, friend of MISSIONS can do something tangible to expand its circulation and enlarge its ministry. MISSIONS MAGAZINE SUNDAY offers the opportunity.

If You Do Not Like It Here Page Leon Jolson and W. L. Krause

FIVE years ago Mr. Leon Jolson, a penniless Displaced Person from Poland, landed in New York City under the sponsorship of a relief agency. He and his wife had only \$8 plus the clothes they wore. He had spent three years in a Hitler concentration camp. Grim and lasting evidence was the tattooed number on his shoulder. He escaped and for 21 months he and his wife lived in what he called "the hidden places of the underground." They wandered through Czechoslovakia, Hungary, Rumania, and finally reached a Displaced Persons Camp in Ger-

many. He and his wife are only two of 250,000 Displaced Persons who have found refuge in the United States since the war. Of that large number only three have thus far had to be deported. On the fifth anniversary of Mr. Jolson's arrival in New York he pledged allegiance to the United States and became an American citizen. To express gratitude for the freedom and security which he and his wife now enjoy, he gave \$10,000 to Columbia University to establish citizen fellowships for qualified refugees and displaced persons. Inasmuch as he had arrived here five years ago penniless, how did he amass \$10,000? Soon after his arrival he borrowed \$2,000 to set up an American agency for marketing foreign portable sewing machines. In five years his business grew rapidly. This year it will gross \$10,000,000. He is now the company's president. Here is a story of American success, as reported in *The New York World Telegram*, that reads like a fairy tale. "Now I know what it means to have freedom and security," said Mr. Jolson on the first day of his American citizenship. "I feel an ownership in the ground that yesterday was your country and today is my country too."

Similar sentiments were expressed by Dr. William L. Krause who came here also as a Displaced Person from a Hitler concentration camp for Jews. Last June he was graduated *magna cum laude*, from the Harvard Medical School, became an American citizen, and was appointed an interne at the Roosevelt Hospital in New York City, all in the month of June. "Nobody can belong to a finer country," was his appreciative comment.

The United States is by no means a perfect country. Many things in American life need social correction and moral regeneration. But if you do not like it here you should page Mr. Jolson and Dr. Krause. They could easily tell you where to go.

Editorial Comment

★ MEN AND MISSIONS SUNDAY, annually sponsored by the Laymen's Missionary Movement, is this year scheduled for October 12th instead of the second Sunday in November, its date for the past 21 years when it always came in close proximity to Armistice

Day. This was both timely and appropriate. Apparent to all is the relationship between the world mission of the Christian church and world peace, to which the first Armistice Day gave its as yet unfulfilled pledge. Many churches seem to prefer an earlier date for MEN AND MISSIONS SUNDAY so as to gear it into the Every Member Canvass and other church programs and emphases. So the change is made. This year's theme, "Christian Missions the World's Hope", is ideally suitable also for Armistice Day consideration. Perhaps the Laymen's Missionary Movement will discover that shifting to an earlier MEN AND MISSIONS SUNDAY and thus removing it from its previous proximity to Armistice Day, deprives it of a valuable program asset. But whether in October or November, the theme is supremely applicable to our time. The world as it is today prompts many feelings of hopelessness and dismay. To make the world what it ought to be calls for vigorous and truly sacrificial support of the world mission of the church.

★ At its recent 12-state jurisdictional conference The American Methodist Church displayed high statesmanship and ecclesiastical sagacity in voting to transfer Bishop G. Bromley Oxnam from New York to Washington. His new bishopric will include the District of Columbia, Maryland, Delaware and Central Pennsylvania. Bishop Oxnam is one of the six Presidents of the World Council of Churches. For many years he has been a fearless, outspoken champion of the separation of church and state, and a staunch opponent of the establishment of an American Ambassadorship to the Pope. The Washington area is regarded as one of the most significant assignments in the religious world. Disavowing any intention of crossing the line that separates church and state and repudiating any intention of religious bodies to set themselves up as pressure groups in Washington, either directly or by indirect threat, Bishop Oxnam nevertheless recognizes the strategic importance of Washington in the moral life of the United States. He frankly emphasizes that "the moral convictions of the churches must be made known and considered at the place where political decisions are made *before they are made.*" The Roman Catholic Church has its Apostolic Nuncio in Washington, The National Council of Churches maintains an office there which is served by Dr. Earl F. Adams, former General Director of the Baptist Council on Missionary Cooperation. American Baptists cooperate with Southern and Negro Baptists in maintaining in Washington the

(Continued on following page)

THE GREAT DELUSION

Number 194

COCKTAIL FEMININITY

THE proprietor of a New York mid-town café, as reported in *LISTEN*, boasts, "My café is a veritable oasis for women. More than 75% of my bar patrons are women. Since the war they all gather at the bar. Very few sit at the tables."

What a newspaper thinks about it is revealed in an editorial in *The Los Angeles Star* which commented, "The woman bar fly is now the standard character in the modern American saloon."

Increased drinking among American women is one of the ominous facts of our time. Judge J. J. Connelly of the Boston Juvenile Court is reported recently to have asserted, "More than 60% of the neglected and wayward children can be traced to their drinking mothers." At Johns Hopkins University Medical School a leading psychologist comments, "What makes the spread of alcoholism so ominous is that its greatest inroads are among our most intelligent and sensitive women."



How such women think they look is suggested in the cartoon where the artist is asked to paint the drinking woman. Cocktail femininity is among the greatest of delusions perpetrated on American womanhood since the repeal of prohibition.

office of the Baptist Committee on Public Affairs with Dr. J. M. Dawson as Executive Director. The presence of these and other agencies of American Christianity is needed in Washington. With the exception of the Roman Catholic Hierarchy, all will heartily welcome the coming of Bishop Oxnham to Washington, as a vigorous reinforcement to the moral influence of the churches.

★ THE ALUMNI OF YALE UNIVERSITY contributed the record total of \$1,015,418 to the Yale Alumni Fund last year. This is the largest annual alumni gift for unrestricted use in the history of any college or university around the world. More than 23,500

alumni, friends of the university, and parents of Yale students, sent individual gifts which ranged from a minimum of \$1. to a maximum of \$10,000. "Here is evidence", declared G. H. Walker, Jr. Chairman of the Yale Alumni Fund, that "Yale men will generously support an institution that has meant so much in their lives." Similar loyalty should be found among the alumni and friends of the many Baptist colleges and divinity schools which are dependent on such support in these days of high costs of administration. All these Baptist institutions have meant much in the lives of those who attended them as students. Now is the time to express in tangible form their appreciation.



THE LIBRARY



Reviews of Current Books and Announcements by Publishers

✿ THE PRACTICE OF EVANGELISM, by Bryan Green, rector of Birmingham, England, grows out of the author's 30 years experience as pastor and evangelist. His evangelistic ministry has been felt throughout the English speaking world, including America. In New York City approximately 10,000 people crowded into the Cathedral of St. John the Divine nightly to hear him preach. The pertinent aspects of evangelism are presented with conviction and passion in one of the most inspiring and practical books on evangelism ever written. While various techniques and methods are discussed, the writer's chief emphasis is upon preparing the clergy and laity for evangelistic effort. He brings them face to face with their obligation to win others to Christ. Christians who believe in Christ, are members of His church; who know what their faith means, teaches and does, will accept and carry out the task of evangelism. A renewed spiritual life will mean new evangelistic fervor. Only those members who believe in conversions, expect conver-

sions, and anticipate that the Holy Spirit will convict men of sin can "so present Christ Jesus

in the power of the Holy Spirit that men shall come to put their trust in God through Him, and accept Him as their Savior, and serve Him as their King in the fellowship of His Church." What the evangelistic worker needs most is not training in methods, but a true knowledge of the meaning of Christ's teachings and the mission of His church and the power of the Holy Spirit. What is meant by evangelism, conversion and the mission of the church of Christ is clearly defined. More impressive than all the plans for local church and city wide evangelistic campaigns, publicity, types of evangelistic appeal, etc., is the soul-searching appeal of this zealous, deeply concerned English rector that the church must evangelize, but "the church today cannot evangelize until she is certain of her gospel." The book should awaken church members to a realization of that need. (Charles Scribner's Sons; 258 pages; \$3.00.)

✿ THE CHRISTIAN SACRIFICE, A Study of the Eucharist in the Life of the Christian Church, by

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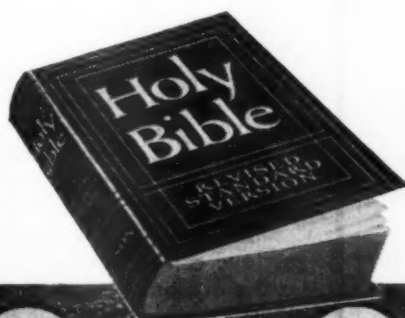
W. Norman Pittenger, a professor in the General Theological Seminary, New York, is a study of the Holy Communion as it is interpreted by a contemporary Episcopalian. The Lord's Supper is thought of, not as a simple memorial meal, but as a sacrament which must be administered by authenticated priests in the apostolic succession. The Lord's Supper is held to be a sacrificial action related closely to Calvary and its benefits. It is a communion in the life of the truly present Christ who is God and man. It is properly a means of adoration of Christ who is thus truly present in the sacrament. The Supper is not a memorial of the Last Supper, but a carrying on of what happened on Calvary, although it has its primitive roots in the custom of Jewish family meals and family rites. Baptists who believe that the Lord's Supper is an ordinance, not a sacrament, will not agree with this interpretation. However, Baptists need to learn what other groups of Protestant Christians believe about the Supper. Baptist preachers could take the chapters in this book as a basis for Communion Sunday sermons if they reinterpreted what the book has to say in terms of the Baptist view of the Lord's Supper. (Oxford University Press; 221 pages; \$3.50)

✿ A PROTESTANT MANIFESTO, by Winfred E. Garrison, literary editor of *The Christian Century* and professor emeritus in the Divinity School of the University of Chicago, is an attempt to answer such questions as: What exactly does a man mean when he claims to be a Protestant? What does he believe and practice? What is he "protesting"? What is he affirming?

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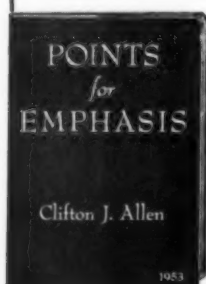
In addition to affirming some things with many religions, the Protestant has some agreement with the Roman Catholic; but Protestantism also makes some distinctive affirmations among which are: justification by faith, the freedom and vocation of the Christian man, the priesthood of all believers, and the sufficiency

of the Bible. This book has particular power in pointing out the things in Roman Catholicism that are alien to the Protestant spirit, and the dangers inherent in them: the hierarchy and its absolute power; auricular confession whereby a priest can grant or withhold forgiveness of sins; the idea of purgatory and release

from it by indulgences; the veneration of images and relics and saints; and the doctrine of Mary's Bodily Assumption into heaven. The book concludes on a strong note as it opens on one. It contrasts Protestantism with secularism, and refutes the superficial theory that morality is merely custom sanctified by long usage and public opinion. There is also emphasis on the fact that the church has no right to employ the power of the state in order to suppress dissent from the teachings of the church. (Abingdon-Cokesbury; 207 pages; \$2.75.)

❁ **MONDAY TO FRIDAY IS NOT ENOUGH**, by *Frederick M. Meek*, Minister of the Old South Church, Boston, Mass., is a book of sermons presented in the direct form of pulpit address. The sermons cover a broad preaching area. There are five sermons for special days, each of which speaks directly to some particular area of concern in this troubled world. The basic underlying conviction is that teaching sermons are not enough and that the liberal evangelical pulpit must preach for commitments. This

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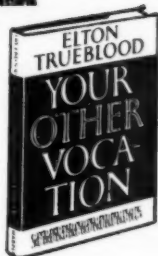
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conviction is expressed in one of the subjects, "It Is Not Possible to Evade a Choice." The validity of this contention, it would seem, would depend upon the type of congregation that attends the church. If a man ministers to a family church with a settled congregation, he really must be a teacher. Whereas in certain types of preaching stations, where the preacher faces a transient population, the appeal must always be to a commitment of some kind or other. (Oxford University Press; 254 pages; \$3.00)

✿ A FAGGOT OF TORCHES, by F. W. Boreham, is a reprint of the brilliant Australian's volume of 22 sermons on texts that made history. To read one of his books

is to want to read and reread them all. The Judson Press is rendering an invaluable service in making this master's works once more available at a very nominal cost. (Judson: 268 pages; \$2.00.)

✿ THE MODERN RIVAL OF CHRISTIAN FAITH by Georgia Harkness is an analysis of secularism, which is the major rival of Christianity in the modern world. Secularism is the organization of life as if God did not exist. It asserts that the goal of life is comfort and culture, sex and health, and that human life has no meaning beyond the immediate experience of events. The author, who is professor of applied theology at the Pacific School of Religion, gives a good appraisal of what is right and wrong with modern life, and analyzes the living faiths, such as: scientism, humanism, democracy, nationalism, racism, fascism, capitalism, and communism, which she claims are more likely to win

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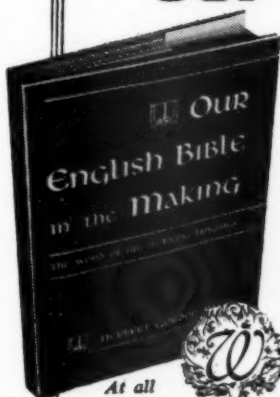
converts away from Christianity than are the great ethnic faiths of the Orient. The last section of the book contends that if even a faithful minority of Christians in our day take their Christianity more seriously, and sincerely live the Christian life, secularism will be doomed. (Abingdon - Cokesbury press; 223 pages; \$2.75.)

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Out of Confusion Into Confidence

The enlarged meeting of the International Missionary Council in Willingen, Germany, begins in an atmosphere of confusion amid the cleavages of our world, but ends in a spirit of serene confidence in the redeeming mission of Christ and in His ultimate triumph

By JESSE R. WILSON

THE little town of Willingen, with a population of fewer than 3,000, is situated amid the hills of Waldeck Province in Central Germany, about 100 miles east of Cologne. It lies in a lovely valley with one of its pine-tree-covered mountains so close that I could almost touch it by reaching out of my bedroom window. To this charming village came the International Missionary Council* for an enlarged meeting, July 5-17, 1952. If the villagers had not taken us into their homes, most of the 200 delegates would have had no place to stay, for the several hotels, or *hofs*, could accommodate only a few. And if they had not taken us into their hearts, we should have been literally under foot as they went about their domestic, commercial, and agricultural pursuits. Their church became our church, and we responded often to the call to worship of its deep-toned bells. The produce of home gardens, dairy barns, and poultry yards filled our tables. In turn, the people entered into our fun, and also made the high purposes of the conference their own. In external environment, therefore, we were in a place apart—a place of peace and quietness, a place where even some 700 refugees from Sudeten Germany had found a resting place.

We could not, however, withdraw from our own inner conflicts and the cleavages of the world as they impinge on the missionary task of the church. In fact, we had come to Willingen to look at this task in the light of our failures and defeats and the changed and changing world situation. This we tried to do first of all by dividing into five groups, to each of which was assigned one of the following major themes: (1) The Missionary Obligation of the Church; (2) The Indigenous

Church (i.e., the Church definitely related to its own soil or culture); (3) The Role of the Mission Society; (4) Missionary Vocation and Training; (5) The Pattern of Missionary Activity.

While the delegates had much in common in their basic Christian faith, there were many differences. They came from 50 different nations. Some were pastors, some teachers, some missionaries, some mission-board secretaries. Both men and women, young and old, were represented. Some had come from nations which had not only suffered during the war years, but had continued to suffer. Some were from free areas and some were from areas either under totalitarian control or in the shadow of such control. When, therefore, they began to discuss the conference themes from their differing points of view, the resultant confusion, for the first week at least, was almost inevitable. It need not have surprised anyone, but it did. So many different people were saying so many different things in so many different ways that some began to wonder if light would ever break, and the early confusion was quite disconcerting. An early appraisal of this enlarged meeting thus leads to the conclusion that the total experience of the delegates was a cross between early confusion and later confidence. Fortunately, the lovely and serene setting for this mixed experience was in itself conducive to the later quiet confidence.

The early confusion manifested itself in many ways, but chiefly in an inability to find any answers to such questions as these:

1. What is the church, and is there a difference between church and mission?
2. Do we need special mission societies, or should not all Christians and all churches be mission-minded?
3. Are not the older churches of the West and the younger churches in mission lands essentially one in missionary obligation? And why not cast aside the terms "older" and "younger"?
4. Should we now find a substitute term for

* NOTE—The Willigen meeting thus follows in succession to the noteworthy previous meetings of the International Missionary Council, at Jerusalem, Palestine, in 1928, at Madras, India, 1938, and at Whitby, Canada, in 1947, all of which were reported in *MISSIONS*. The Council is the successor organization, previously known as the Continuation Committee of the World Missionary Conference that met in Edinburgh, Scotland, in 1910. See *MISSIONS*, August, 1910, pages 555-574.—Ed.

"foreign" missions, and what is a good substitute?

5. Is the world today so different from that of 50 years or so ago that we have to make an entirely new beginning in missionary endeavor?

6. What is the strategy of the church in face of totalitarian and other forms of revolutionary nationalism?

7. Must these revolutionary movements sweep ruthlessly over all nations as a kind of judgment of God, or can the impending judgment be averted by repentance, faith, and courageous and concerted action?

8. Is God calling the church to both unity and mission, and must mission now wait until a larger degree of unity has been achieved?

9. Is there not a unity in Christ and in our love for Him which does not have to be achieved but only recognized, and is not this unity one that transcends all organizational mergers?

10. Do we need more or less emphasis on theology as the basis of missionary endeavor?

11. What bearing has eschatology (the doctrine of last things and final judgment and hope) on the world Christian mission?

12. In the absence of a clear and definite understanding of ultimates and absolutes, what at least are some next steps in the doing of which we may come into greater clarity of both heart and mind?

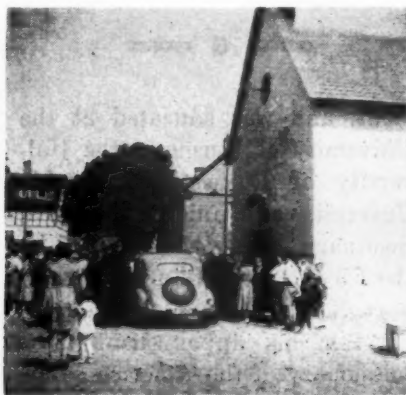
At midstream in the conference, some delegates doubted that anything good could ever come out of our meeting together. Others felt from the very beginning that the conflict between honest hearts and minds on real issues was itself good, even though we might not in the end say anything deeply significant with one voice. To these, part of the thrill and glory of the conference was the Christian freedom to say whatever one felt should

be said and the almost certain knowledge that whatever might be said would be challenged.

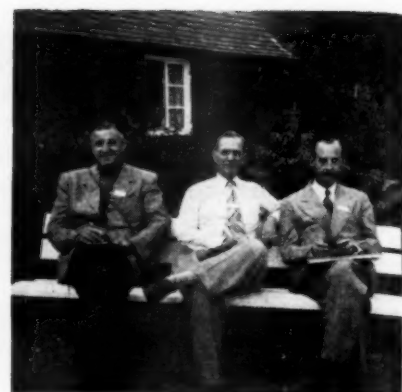
Those who were inclined toward despair were overlooking the power of the forces which were operating on the deeper levels: the fact that we were all devoted to one Lord, that we worshiped Him together every day, that we listened daily to His word, that we were gradually coming to know, appreciate, and understand what others thought, felt, and were trying to express, and that the Holy Spirit was drawing us together.

Then the reports began to come from the five groups for consideration in plenary sessions. Although often, in these sessions also, confusion abounded, we soon began to find ourselves increasingly of one mind. A quiet confidence in ourselves, in our essential unity in Christ, and in the sure purposes and providences of God, began to appear. Some differences were never resolved, and one of the most realistic things the conference did was to recognize and declare this fact. The report of Group I, on the Missionary Obligation of the Church, involving the call to mission and unity, was not formally adopted: it was only received for further study by all who are willing to continue to wrestle with the question raised.

It would be wrong, however, to say that substantial agreement on many questions was not achieved. In a last-day attempt to rewrite and arrange certain sections of Group I's report, a statement was prepared and read which to some of us was the clearest evidence that, beyond our knowing, the Holy Spirit had spoken to us and for us. That statement, too, was only received as part of Group I's report. It was not adopted. But even so, it was generally acceptable to all for what it was in itself. It reveals perhaps as high a degree of



LEFT: John C. Slemph, George Derbysire, Mrs. Ba Maung Chabin, Jesse R. Wilson, and Kenneth S. Latourette; CENTER: Group in front of the Lutheran church at Willingen; RIGHT: Freytag, of Germany, Bishop Newbiggin, of South India, and Charles T. Ranson



LEFT: German young people at Willingen; **CENTER:** Storing bay in the loft of a village residence, a section of which houses livestock; **RIGHT:** George Derbysire, M. T. Rankin, and John C. Slemph

unanimity as was achieved in the realm of major issues and differences.

Some of the high points of this statement are:

We face a world in which other faiths of revolutionary power confront us in the full tide of victory.

Our word in this dark hour is not one of retreat, but one of advance. . . . We preach not ourselves but Christ crucified, to human seeming a message of defeat, but to those who know its secret the very power of God.

God has created all things and all men. . . . All men have become involved in the common alienation from God. . . . God has sent forth one Shepherd to seek and to save the lost. . . . We who have been chosen in Christ . . . are . . . committed to full participation in His redeeming mission.

The Church is sent to every inhabited area of the world . . . to every social, political, and religious community of mankind . . . to proclaim Christ's reign in every moment and every situation. . . . The Church's words and works, its whole life of mission, are to be a witness to what God has done, is doing, and will do in Christ. . . . Christians do not live in an enclave separated from the world. They are God's people in the world.

We are emboldened to proclaim anew the hidden reign of our crucified and ascended Lord, to summon all Christians to come forth from the securities which are no longer secure and from the boundaries of accepted duty too narrow for the Lord of all the earth, and to go forth with fresh assurance to the task of bringing all things into captivity to Him, and of preparing the whole earth for the day of His coming.

These brief paragraphs only hint at the early confusion and the later confidence which were ours at Willingen. Just as the two weeks there provided far too small a canvas on which to portray what God has done and will yet do in terms of His own redemptive purpose, so these few pages are far too small for depicting the full outpouring of agonizing prayer and mental effort directed toward discovering God's holy will for His church in our day and generation.

Willingen was neither an end nor a beginning, but it may yet prove to be a notable and significant milepost along the way which the church of Jesus Christ has taken in fulfilling its divine commission.

New Associate Secretary

On September 1st, 1952 Dr. W. Drew Varney became an Associate Secretary in the Foreign Department of the American Baptist Foreign Mission Society. He brings to his new work a knowledge of people and their problems and a rich and varied experience. Dr. W. Drew Varney is a native of Starksboro, Ver-

mont, and was educated at the University of Vermont, the University of Rochester, Columbia University and Union Theological Seminary. He was ordained by the First Baptist Church of Fairport, N. Y.

After his appointment as a missionary of the American Baptist Foreign Mission Society in July 1929, he served for 15 years as principal of the American Bap-

tist Training School at Bapatla, South India. Dr. Varney, his wife, and three children returned to the United States in 1947 and in 1949 he was appointed Associate Director of the Department of Schools and Colleges under the Baptist Board of Education. And he served in the Department of Student Aid, until September 1st, when his resignation became effective.



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The Threat of Communism in Japan

A Baptist missionary in Tokyo reports his experiences in the communist riots on May Day, and what this may mean for the future of the Christian movement in Japan

IN MISSIONS for April, 1952 (see that issue pages 206-212), an article by Dr. John C. Slemph was entitled, "In Japan It is Later Than We Think." That title was far more appropriate than Dr. Slemph realized when he was here last winter. As all Americans who read their daily newspapers are now aware, the communists in Japan have pulled out all the stops since the end of the American Army occupation.

The Peace Treaty giving Japan independence became effective the night of April 28. On May 1 more than 10,000 communist led rioters marched into the Palace Plaza in Tokyo. An open battle with the police followed. The Reds ran wild shouting, "Go home, Yankee," and many other bitter anti-American slogans.

What had started as a seemingly peaceful parade of workers and students turned into a dreadful fury of hate and violence. Then it was revealed that the poles to which their banners were attached were really sharpened spears. Other weapons, mostly clubs and stones, were also revealed. Those who madly shouted "*Heiwa, heiwa*" ("Peace, peace"), in the name of Communism soon revealed that their lips and their hearts do not understand the same language. The very banners demanding peace

By B. L. HINCHMAN

concealed their weapons of violence. I was driving downtown with Dr. Stanley I. Stuber to the International Christian University and we were caught in the demonstration. All traffic was blocked and we had to sit it through wondering what would happen to us, because the car next to us was damaged and turned crosswise in the street. As the mobs poured through the streets two American servicemen were thrown in the moat around the Palace, while 13 American automobiles were overturned and burned. Many policemen and others were injured. Seven communists were killed. Among them was a student of Hosei University that has been famous for teaching Marxism for many years. Both Mrs. Hinchman and I teach Bible classes in this University and we know of the leftist feeling that exists there all too well. The policemen finally broke up the riots just before nightfall.

I am very much concerned. The mobs did not consist entirely of members of the Communist Party, but of ordinary university students along with a cross section of laborers. The riot did not go under the name of Communism, but was carried on as a revolt against the presence of Amer-

icans in Japan. Subsequently many smaller riots were carried on all over Japan, including five more in Tokyo within one month. This is not something that is going to be dropped and forgotten. *It is rather a movement that is gaining and growing!* Unfortunately many people have not realized that its propaganda for peace is totally false. The Japanese nation seems willing to follow any path that promises safety from war. Every week now there is a nation wide strike or a new student demonstration against the present Japanese Government leadership and legislation, especially the Anti-Subversive Activities Bill that has been passed by one house of the Diet but not yet by the other house. Norman Thomas said here on May Day that this is the beginning of revolution. He said that it is the same as the movement in China, which was first led by students and workers. Whatever the movement is, it is bigger than the existing Communist Party in Japan and it is ominously significant.

A few days later I got caught in a student demonstration on the way home. Many truck loads of helmeted policemen had the situation in control and I was able to pass on soon. When I reached home Mrs. Hinchman told me of her experience that same afternoon. The leftist students of Hosei University had held a rally in the school. She was teaching a Bible class next door. She was disappointed that some of her most interested students left the Bible class to attend the rally. But to

the surprise of all she carried on the Bible class.

There is a growing anti-American feeling in Japan. However, this does not mean that the Christian opportunity has ended. In fact, I am finding a more open response now than in the months just past. People's minds are stirred and they are seeking to find the right road. I have also found a new loyalty and consecration on the part of some of our young Christians. I am not a pessimist. As a Christian it seems to me that we have a basis for hope in world events which is not known to unbelievers. God is at work. But also He is calling us to work with Him, and much depends upon our response. For that reason I appeal to American Baptists for a deeper concern for Japan.

If Japan should enter the camp of the communists, then all Asia is gone, and the opportunity for bringing Christ to the multitudes on this side of the world may be eclipsed for a long and dark period. I do not say that I believe Japan will be lost to communism. But I do say that the communists are showing more power in Japan than any other

group, including the Christians. Terrible things can happen suddenly as we know from China. My appeal is that you American Baptists take advantage of the potentialities of prayer and undergird the Christian work in Japan in every possible way.

They Sailed in August

The American Baptist Foreign Societies had the joy of speeding on their way to foreign fields, 11 missionaries within five days late in August. They were: Rev. and Mrs. John Anderson and their

three children, returning to Assam, Miss Catherine Knight, formerly of China, now going to Assam, Miss Virginia R. Nickerson, Miss Virginia L. Hjerstedt, and Rev. and Mrs. Norman G. Riddle and two children, all new missionaries for Belgian Congo, sailed August 20, 1952. Rev. and Mrs. Edin Boone, returning to the Belgian Congo, sailed on August 23, 1952. Rev. and Mrs. Carl Capen and their four children, formerly from South China, going for the first time to Thailand, sailed on August 25, 1952.

The Missionary Chronicle

From the Cradle to the Grave in Missionary Service

BIRTHS

Laurelle Louise to Rev. and Mrs. Glenn R. Hill, Bengal-Orissa, Feb. 2, 1952.

Richard G. Jr. to Rev. and Mrs. Richard G. Beers, Assam, Feb. 2, 1952.

Linda Ann to Mr. and Mrs. J. Lester Knox, the Philippines, Feb. 19, 1952.

Constance Mary, to Rev. and Mrs. W. R. Hodges, South India, March 16th, 1952.

Michael Thomas Jr. to Rev. and Mrs. M. T. Ray, South India, March 22.

Lawrance Arlin to Rev. and Mrs. L. C. Kan, Bengal-Orissa, April 2.

ARRIVALS

Miss Helen L. Bailey from South India, Feb. 17, 1952.

Miss Harriet Barrington from South India, Feb. 17, 1952.

Miss Ecco Hunt from Burma, April 4.

Dr. Marian S. Morse from South India, April 21.

Miss Grace M. Cooper from the Belgian Congo, April 21.

Rev. and Mrs. Ralph L. George and 2 sons from the Philippines, April 29.

Rev. and Mrs. Charles B. Scott and 4 children from South India, April 29.

Miss Thomasine Allen from Japan, April 30.

Dr. and Mrs. R. B. Ainslie and 3 children from the Philippines, May 6.

Miss Marguerite Eldridge from the Belgian-Congo, May 6.

Rev. and Mrs. J. T. Howard and 3 children from the Philippines, May 7.

Rev. and Mrs. G. A. Sword from Burma, May 10.

(Continued on page 498)



Missionaries who sailed in August to their fields

New Series of Sector Projects

American Baptists' new Every Member Canvass plan will officially get underway this month

HUNDREDS of churches across the nation begin participating in Church Leadership Conferences or Sector Projects this month, it was announced by Dr. Ralph M. Johnson, General Director of the Council on Missionary Cooperation. The new plan, according to Dr. Johnson, incorporates "the best material available on local church finance and is based principally upon the experience growing out of last year's Church Leadership Conferences and Sector Projects."

Purpose of the plan is again to strengthen the local church financially and spiritually. Proof of the canvass plan's success in meeting these two objectives can be graphically illustrated by the following results which were taken at random from reports made by local churches which held Every Member Canvasses last year.

Trinity Baptist Church, Santa Monica, Cal.

1026 Members

Last year \$28,000

This year \$66,000

Increase 136%

* * *

Broadway Baptist Church, Denver, Col.

573 Members

Last year \$10,581

This year \$19,002

Increase 80%

* * *

Second Baptist Church, Lincoln, Neb.

403 Members

Last year \$13,551

This year \$21,299

Increase 57%

* * *

Union Avenue Baptist Church, Paterson, N. J.

256 Members

Last year \$ 3,500

This year \$12,518

Increase 258%

Trinity Baptist Church, Providence, R. I.

Last year \$ 3,208

This year \$ 6,851

Increase 114%

* * *

That the canvass plan "raises spiritual sights," as well as money, is illustrated by the following quotations made by pastors who participated in an Every Member Canvass or who observed one being carried out.

"In addition to giving us the most successful financial program we have ever had, the Every Member Canvass has discovered new leadership, deepened the interest of all church members and intensified the spiritual life of the entire church."—*J. E. Fosnight*, First Baptist Church, Canonsburg, Pennsylvania.

"I would recommend heartily the financial and spiritual benefits of a thoroughly conducted Every Member Canvass. . . . It was the largest and most successful undertaking in the history of our church."—*C. Oscar Johnson*, Third Baptist Church, St. Louis, Missouri.

AN APPROPRIATE ANNIVERSARY GREETING

This year 1952 is the 150th year of the publication of MISSIONS
What could be more appropriate than a Gift Subscription?

Moreover, MISSIONS is a particularly good magazine to send to a boy or girl in school or college, or in business away from home. Month after month it would bring cheer and inspiration

By accident a copy of MISSIONS fell into my hands. I turned immediately to its editorial sections. In a few minutes I had decided that I like this magazine.—*Mrs. Justine Legg*, Charleston, W. Va.

Fill out the coupon at the right, enclose it with \$1.50 (Club Rate), send it in with your own renewal, or hand it to your Club Manager.

MISSIONS

152 Madison Avenue, New York

Enclosed find \$..... Send a 150th Anniversary Gift Subscription at the Club Rate to the following and a notice with my name as donor.

SEND THE MAGAZINE TO

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ANNOUNCE IT AS FROM ME

NAME

ADDRESS

CITY AND STATE

Additional names and addresses should be written on a separate piece of paper and \$1.50 enclosed for each name

"I have been profoundly impressed by the real spiritual uplift it has given to the whole membership of the church."—*Charles O. Wright*, First Baptist Church, White Plains, N. Y.

"The Every Member Canvass plan has given a new spirit and a deeper spiritual life to the entire church."—*Arthur Samuelson*, Federated Church, Norfolk, Mass.

"The group study and participation technique which is used in the Every Member Canvass plan has brought greater fellowship and a profound spiritual strength to the program of our church."—*Earl S. Barnett*, First Baptist Church, Reno, Nev.

Burma Missionaries on Television

Rev. and Mrs. William Hackett, missionaries to Burma, made such a favorable impression when they appeared on a Columbia Broadcasting System television show on August 13, 1952, that they were signed up immediately



An impressive outdoor Chapel Service at the San Diego Marine Corps Recruitment Depot conducted by Baptist Chaplain Peter J. Bakker

for another show on August 28 over the same network. Their second appearance was on the Mike and Buff program.

Mr. and Mrs. Hackett and their two children are now on furlough in the United States, and are

making their home at Belcher-town, Mass.

Arrangements for the television appearances were made by the Council on Missionary Cooperation, in cooperation with the Broadcasting and Film Commission of the National Council of Churches. This type of free publicity of our Baptist work is one of the returns that we receive because of our cooperation with the National Council of Churches.

Fine Service Record By Baptist Marine Chaplain

In his recent annual report, Baptist Chaplain Peter J. Bakker, of the San Diego Marine Corps Recruitment Depot, listed 1,920 decisions for Christ under his ministry; 665 baptisms; 1,486 visits to men in the hospital and in the brig; 3,877 letters written regarding his men; and 1,199 counseling interviews. "This record," writes Clifford G. Hansen, Public Relations Director of the American Baptist Home Mission Society, "is illustrative of the fine work our American Baptist chaplains are doing."



Mr. and Mrs. William Hackett, Baptist Missionaries to Burma who appeared on the Margaret Arlen CBS-TV Show of August 13. LEFT TO RIGHT: Mr. Wm. Hackett; Mrs. Wm. Hackett; Margaret Arlen

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Women Greet the New Day in a New Africa

Progress among women of Congo has been slow, but many years of patient effort are beginning to tell. Everywhere women are adding strength and leadership to the churches.



Photos by Hazel F. Shank

Mama Luzola, a second daughter of Lubelo, with her class at Sona Bata

"I will follow Jesus Christ to the end of my life." This was the clear, ringing testimony of one Vanga woman in the *kim-bangi* (witness) meeting, when the names of those who had been accepted for baptism were called and each stood to give a brief testimony. This woman and 249 other new Christians (more than 50% women) were baptized early on Palm Sunday morning in a clear stream near the Dula Church center. On Easter Sunday in the Kwilu River fronting the Vanga mission station 391 were baptized. Again a high percentage were women and girls. The Easter morning service followed, on a hillside facing the river, with an

By HAZEL F. SHANK

attendance of more than 1500. It was a colorful occasion, for many of the women were dressed in bright new Congo prints. The newly baptized Christians sat directly in front, a look of joy on their faces and a new sense of dignity in their bearing.

At seven church centers in the Vanga District, with Chester and Margaret Jump, I met congregations of a thousand or more in each place, and everywhere hundreds of women, eager, intent on the message. This was repeated in varying numbers at Kikongo and Moanza, at Sona Bata, Banza Manteke and Leopoldville.

Everywhere these women are adding strength to the churches by their large numbers. The churches are stronger also for their devoted Christian service. On my visit during the spring of 1952, I met most of the leading Christian women in our Congo Mission and was impressed by their ability and influence as well as by the numerous ways in which they serve. They give this volunteer service though they have growing families and, except in Leopoldville where food is bought, they must give time each day to their gardens.

Today Mama Mattie lives in Leopoldville with her family. She is one of three women who have completed the five-year medical course with the men students at Sona Bata, and she maintains the dispensary and baby clinic at the American Baptist Christian Center, and answers the calls of the sick and needy throughout the native city. A large number of girls have taken the two-year midwifery course at Sona Bata. Mattie's mother, Mama Ngungu, is still active as a pastor's wife and is a deeply spiritual leader.

Mama Lubelo served as a deaconess at the Leopoldville church, and for several years she has been a teacher in the school, at the same time rearing a promising family. Mama Naomi, a tall, striking-looking woman is the wife of the pastor at Moanza. She is a teacher in charge of the school girls and a leader among the women. It was a joy to meet Mama Lina Keto of the Sona Bata field. She is a childless woman who has developed natural leadership ability, and she is listened to

with respect by both the pastors and the people. As one of the preachers in the yearly Matondo (thanksgiving) meeting I attended in May, she brought a message of power and uplift.

Almost all of these women have only the most meager education, and the literacy rate among the crowds of women I saw in the district churches is appallingly low. Progress among the women of Congo has been slow, but many years of patient effort are beginning to tell. A decade ago there were few girls in the upper elementary classes and few little girls in any school. Today there are girls in all classes of station schools, many of them little girls. Some of them have completed all the education provided. While mission fields in Asia have, for many years, had high schools and colleges, nothing but elementary education has so far been provided in the Congo. Young women with growing families, often with babies on their backs, have helped teach the girls. Now some of the elementary school graduates are teaching a few years before they marry. They will be more mature and better trained Christian wives and mothers, and girls' education is strengthened by their full-time service. At Banza Manteke there has been completed the first permanent building to be devoted to

girls' education, a Homemaking School with classes in cooking, sewing, laundry and child care in addition to the regular school subjects.

We look to the Kimpese Training School and to the new Bible School at Kikongo to train both men and women for our churches. We rejoice that, for the first time, a girl from the American Baptist Mission has been admitted to the Normal class at Kimpese with the men students through competitive examinations. She is Nkenge Susanne, daughter of Mama Lubelo. Nowhere is the progress of the past decade more evident than at Kimpese. Previously many wives of students were illiterate when they came to this school with their husbands, and few of them advanced beyond the four years of elementary instruction provided for them. Today the number of student wives who are illiterate has greatly decreased.

With the many changes pressing upon Congo from within and without, there is an urgent need to concentrate on work with women and girls. A strong Church of Christ in Congo will not be built without them. Opportunities for girls and boys must be equalized. There is also an urgency to provide secondary education, for children are entering school at an earlier age and already there are thousands of boys thirteen or fourteen years old who have completed all the schooling provided, the equivalent of about sixth grade in America. There are no state schools. The only opportunity to become literate is through a Christian mission school, Protestant or Roman Catholic. Our World Mission Crusade provided funds for two secondary schools, but this advance requires also additional missionary staff.

Dr. Emory Ross in his book *African Heritage* says, "... but one of the greatest weaknesses of Christianity in Africa is that it has concerned itself so much less with women than with men." Our Congo missionaries are stressing the urgent need to broaden and extend the program for the education of girls and the leadership training of women.

In April 1952 while I was visiting the field, the women missionaries of the American Baptist Mission in Congo met in Leopoldville for a three-day conference on work with women and girls. Chairman of the conference was Mrs. Elmer Hall, who with her husband is on the staff of the Kimpese Training School, and she is in charge of the women's school there. Significant plans were made for the future: (1) yearly leadership training meetings at mission stations with representatives from district churches; (2) emphasis on Bible study and Leadership Training for station and district women, with a series of lessons on the Christian Home, Hygiene, the volunteer service of women in the churches, and the conduct of worship services; (3) the program for "Growth in Christian Knowledge," for which certificates are given; (4) a well-equipped Women's Center on

(Continued on page 506)



A graduate of the 2-year midwifery course at Sona Bata with Dr. Osterholm



A teacher at Kikongo, daughter of a pastor who says his girls may teach a few years before marrying



We Would Be Building

By LAURA FISH

HOW well I remember my first impression of the Central Baptist Church of Brooklyn, New York, just about three years ago. As I walked past the block of stores and houses looking for a church building, I came to a rather dingy looking store-front building at 706 Park Avenue. A painted sign in the window read, "Iglesia Bautista Central." I opened the door and looked dismayed into the dark room which had no natural light or ventilation except that from the front door. The long, narrow room had drab buff colored walls, three lights hanging down the center and some wall lights on either side toward the front. About halfway down the one side stood a round oil stove; to the left front, the piano, and in the center, the pulpit. The ceiling over the pulpit looked as though it might fall almost any minute (as it did a few months later!). Beyond a partition in back of the pulpit there was another room with two oil stoves, soot covered skylights, and again, no ventilation.

I had gone to visit that day with the idea of possibly going to work in that church—a Spanish-speaking church in a rapidly growing Spanish community. But—in Puerto Rico one of my favorite verses had been "The lines are fallen unto me in pleasant places." Could I give up the beauty there to work in such an ugly place where one could not even see the sun?

The scene before me changed as I looked around. The walls were no cleaner, there were no windows to open, but I saw now not the church building but the church. Sunday School was in session when I entered. It was Anniversary Sunday for the church. As the Sunday School came to a close, the pastor, the visiting speaker, and the robed choir took their places and the morning worship and preaching service began.

By now all my first impressions had faded into the background. As I worshipped there with the church I felt that here indeed was a group with whom it would be a pleasure to work. About six weeks later I was installed as the missionary of this, the Central Baptist Church.

Organized in 1935, this church has grown and developed, especially during the last six years under the leadership of the Rev. Santiago Soto-Fontanez. Formerly a pastor in Puerto Rico, he has his B.A. and M.A. from the University of Puerto Rico and has done work towards his Ph.D., at Columbia University. One of the outstanding contributions of his leadership is that of getting the church more vitally related to our

denomination so that it participates fully in all phases of its program.

The warm Christian spirit that prevails in the church almost made it possible to forget the limitations of our meeting place—almost but not quite. "We *must* have a better place! We *must* find a new church building." That was the constant refrain. Our prayers centered about that need in every church service, and especially in our prayer circle on Monday night. Everyone was on the alert for a suitable place, but none seemed available. Two or three times we thought we had found a solution, only to be disappointed.

Then one day early in 1951, the pastor noted a "For Sale" sign on the three-story and basement brown front house corner property. He started making inquiries. Members of the church went to see the place, and soon negotiations were under way. The complications and legal matters took months, but at last on July 15, 1951, the deed was signed and in October 1951, we started having all our week day services there.

Meanwhile, an architect worked on the plans for the Spanish style church we hoped to build, with a large sanctuary, Sunday School class rooms, social rooms, rest rooms, and other facilities. The contract for the construction was signed on July 15, 1952.

You ask, "How has this been made possible financially?" During the past years not only has the church been praying but it



Architect's drawing of the Central Baptist Church, Brooklyn, N. Y.

has also been raising a Building Fund, with all special activities and offerings dedicated to this purpose. During 1951, a considerable number of the members of the church and congregation gave a day's salary a month to the Building Fund or made some special contribution. This did not affect our regular offerings, and we were able to more than cover our budget. Organizations and groups, as well as individuals, initiated special plans: the young people collected a "mile" of dimes; the men prepared and served a dinner; the women began the multiplication of "talents"; the children saved through individual banks in Sunday School and Vacation Schools.

A Building Committee of 12 was organized and has met regularly on Monday evenings. Illustrated pamphlets and letters have been prepared and sent out, also "Bricks" for the members to sell to friends.

When urgent need arose for more funds to make possible the signing of the contract, many—we hope the number will reach 100—gave or pledged \$100.00 each. Again the organizations are working with "talents," banks, etc. A loan from the Edifice Funds of The American Baptist Home Mission Society and a grant through the Baptist Church Extension Society for Brooklyn and Queens from the World Mission Crusade funds for Church Extension will also be received to help in this project, whose total cost will be around \$90,000.

In order to acquaint our people with the plans and to stimulate their interest, we held a series of rallies. At one a film depicting the experience of a church in Maryland, "We Would Be Building" was shown, followed by the presentation of our plans. At another we had a "Juvenile Jury,"

when a group of children from our Sunday School told what they felt about the new church, what they thought it would be like and how they and others could help. Some of their interesting ideas were thought provoking. When they were asked, "What is the purpose of these rallies?" they replied as follows:

Awilda: That the whole church may know what the Building Committee is doing.

Rosa: So that everyone will work and not just the members of the committee.

When the leader asked, "What is the Building Committee?" they answered:

Awilda: A group of people who are working so that the church will be built: my father, Rosa's father, Mrs. Soto, Miss Fish, Jorge, and . . .

Jose: And my mother, too!

"What do you think the new church will be like?" they were asked.

Amalia: I hope it will have a bell.

Rosa: The rest rooms will be out of sight. (Anyone who has visited our church can appreciate what that means.)

Rene: It will have a cross on it.

Carmen: We won't have to have these ugly black stoves to heat the rooms.

Jose: There will be rooms for all the classes.

Josue: I hope there will a hobby shop, too, and room to play.

Rene: The ceiling will not be falling down as it is now, and will not leak so the pastor needs an umbrella when he preaches on a rainy day.

Amalia: We will have an electric organ, perhaps.

"Who should help in the construction of the church?"

Jose: Everyone!

"What about those who are poor?"

Josue: Everyone can give something.

Jose: Every good member will help.

Amalia: If people have money for trips and outings, they have money for the church.

"Should we *make* the people give?"

Josue: No, because God loves a cheerful giver.

Rene: It is impossible to *make* them give because when one tries to make someone go forward, they push back instead. "Why should we build our church *now*?"

Awilda: Because I do not want to grow up in this ugly place.

Rosa: Because then more children and grown people can come to our church.

"What then should we do?"

Jose: Everyone should do everything possible and give all he can so that we can raise the money we need soon.

Our great reason for wanting an adequate place is that we may more fully minister to the community and meet the spiritual needs of the people around us. Therefore, as the construction of the material church progresses, we shall be making and carrying out plans for an intensive survey and Visitation Evangelism Campaign.

The day after we finished our Vacation School the walls of the garages and part of the one-story building came tumbling down making way for the new construction. A few days later excavation began. Soon our long-dreamed-of church will be completed.

"We would be building!" We shall be building. We *are* building a Temple and a Church for the glory of God and the salvation of souls. For this we count upon the help and prayers of all our friends.

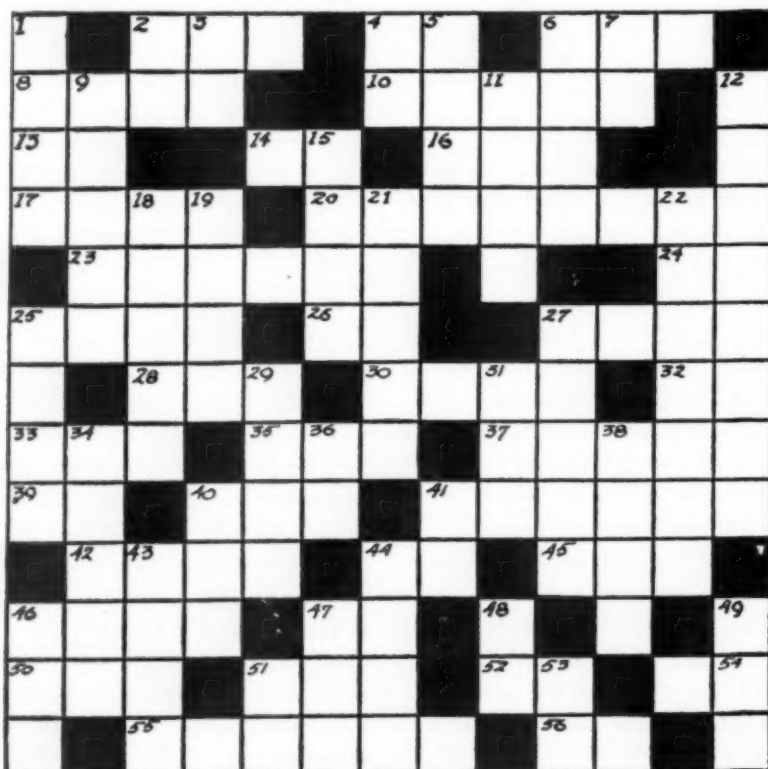
MISSIONS CROSS WORD PUZZLE PAGE

Patience

ACROSS

2. "... patience have her perfect work" Isa. 1:4
4. "let ... not be weary" Gal. 6:9
6. "I have not ... in vain" Phil. 2:16
8. "follow after righteousness, godliness, faith, ... patience" I Tim. 6:11 10. Fresher
13. "loose his ... or his ass" Luke 13:15
14. Greek letter 16. Man's name
17. "then do we ... patience wait" Rom. 8:25
20. "ministers of God, in much ..." II Cor. 6:4
23. "Likewise must the ... s be grave" I Tim. 3:8
24. All correct
25. "any thing that is ... upon usury" Deut. 23:19
26. No good
27. "when they had sung a ..." Matt. 26:30

28. "patient in spirit is better than proud" Eccl. 7:8
30. "the ... is not to the swift" Eccl. 9:11
32. Iron 33. Numbers
35. if ... man have a quarrel" Col. 3:13
37. Thin, cotton gauze (pl.)
39. Grand Tyler
40. Chemical suffix denoting one of the carbohydrate group
41. "stingeth like an ..." Prov. 23:32 (pl.)
42. "knowing ... tribulation worketh patience" Rom. 5:3
44. "Here ... the patience and the faith" Rev. 13:10
45. "law which I ... before them" Jer. 9:13
46. "now called a Prophet was beforetime called a ..." I Sam. 9:9 47. Old Testament
50. "Ye do ... , not knowing" Matt. 22:29
51. "forgiving ... another" Col. 3:13



Last Month's Puzzle

52. "... patient therefore" Jas. 5:7
54. "fret not thyself in any wise to evil" Ps. 37:8
55. "statutes, that I set ... you" Jer. 44:10
56. "let ... lay aside every weight" Heb. 12:1

DOWN

1. "he that is ... to anger" Prov. 15:18
2. Livres 3. Eye (Scot)
4. Prefix signifying not
5. "as my Father hath ... me" John 20:21
6. Network
7. ... of the Chaldees Gen. 11:28
9. Combination of oxygen with an element
11. "... patiently for him" Ps. 37:7
12. "With all lowliness and ..." Eph. 4:2
15. "those that wait ... the Lord" Ps. 37:9
18. "have dwelt in ..." Jer. 35:10
19. "and ... long patience for it" Jas. 5:7
21. "Be not hasty in thy spirit to be ..." Eccl. 7:9
22. "through patience and ... of the scriptures" Rom. 15:4
25. "Charity suffereth ..." I Cor. 13:4

27. "ought to give the more earnest . . ." Heb. 2:1 (pl.)
29. "wise men from the . . ." Matt. 2:1
31. Cleared
34. Sea animal
36. Compass point
38. "ye have . . . of patience" Heb. 10:36
40. "all that handle the . . ." Ezek. 27:29
41. "even . . . Christ forgave you" Col. 3:13
43. "flourish like an . . ." Isa. 66:14
44. Roman Road
46. "if we hope for that we . . . not" Rom. 8:25
47. City of Benjamin I Chron. 8:12
48. Bachelor of Arts: man's nickname
49. "heard of the patience of . . ." Jas. 5:11
51. "the God . . . patience and consolation" Rom. 15:5
53. Evangelical Union
- Text—2, 4, 6, 17, 20, 28, 30, 42, 44, 45, 55 and 56 combined

The National Council of American Baptist Women

152 Madison Avenue
Mrs. Maurice B. Hodge
President

New York 16, N. Y.
Miss Violet E. Rudd
Executive Secretary

Missionary Alternates

By DOROTHY H. BAIRD

An awesome thing it is—to stand in a missionary's shoes and try to interpret, with all the love and understanding of which *she* is capable, the field to which she is giving her life; yet that is what our Speakers and Interpreters are trying to do! Missionary Alternates—motivated by the same intense desire that all men shall come to know the love of God through Christ Jesus our Lord.

"Might I but be the means of converting a single soul, it would be worth spending all my days to accomplish" wrote Ann Hasseltine in her journal. Can one attempt to interpret *her* field without the prayer that the same passion may give meaning to words and light similar fires in the hearts of those who listen?

Dr. Ida Scudder of India said—"The compassion of Christ made a missionary of me." A Missionary Alternate without the force of Christian compassion? No, rather a longing that there

might be more and more of that same compassion that was in Christ when He saw the multitudes and "was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd."

"The cup of water given for Thee Still holds the freshness of Thy grace, Yet long these multitudes to see The sweet compassion of Thy face." From Hymn—"Where Cross The Crowded Ways of Life"

Reverend Earl Robertson, our missionary to the American Indian, "stabbed us broad awake" one night when he said, in effect—"God does not call *me* to leave my home, a fine pastorate, comfort, to go to be a missionary in Keams Canyon, Arizona, and not call *you* to some service!" ". . . the called according to His pur-

pose" our Speakers and Interpreters *must* be to issue *that* challenge to all our people in this time of urgency, when there is not a moment to delay—

To serve the present age,
My calling to fulfill,
O may it all my pow'rs engage
To do my Master's will.
Arm me with jealous care,
As in Thy sight to live,
And O Thy servant, Lord, prepare
A strict account to give.

There will not always be missionaries available for your meetings this year, but you *can* have a Missionary Alternate! Your women cannot be interested in and concerned about a people of whom they have not heard, a need with which they are not familiar. Ask for an Interpreter, who receives her material from the Woman's American Baptist Foreign Mission Society, or a Speaker, whose material comes to her from the Woman's American Baptist Home Mission Society. Then pray for her, and give her the attention she deserves. She will do her best to fit those missionary shoes, to faithfully inspire those who hear her, to pray, to give, to go—that the Macedonian Call may not go unheeded.

"God, look down upon us. You know how long we have been in darkness. You know how far we have strayed from the right way. A great many people say, why bother to work with us; that we are too far steeped in sin ever to be redeemed. But God, *we are depending on you*. Now here we are, in your hands, with no hope on this earth. Save us, we pray."

(Prayer of a Congo Boy)

From *Christian World Facts*

Your national chairman of Interpreters and Speakers under the National Council of American Baptist Women is Mrs. Charles A. Marstaller, who would like to help you in any way that she can.

CHRISTIAN GREETING CARDS

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PEASE GREETING CARDS, Inc.
264 Laurel St. Dept. N Buffalo 8, N. Y.

The Missionary Chronicle

(Continued from page 489)

Rev. and Mrs. William Hackett and 2 children from Burma, May 14.

Rev. and Mrs. E. T. Fletcher from Burma, May 14.

Dr. Martha J. Gifford from Burma, May 24.

Miss Ruth Keyser from Burma, May 24.

Miss Lena A. Keans from India, May 27.

Rev. and Mrs. Arthur L. Sanford and 3 children from Bengal-Orissa, June 2.

Miss Rachel Seagrave from Burma, June 2.

Miss Elizabeth Taylor from Burma, June 2.

Miss E. Ruth Paul from Assam, June 4.

DEPARTURES

Rev. and Mrs. M. S. Engwall from Antwerp for the Belgian Congo, April 29.

Rev. and Mrs. John Gilson and Richard for Bengal-Orissa, May 14.

Rev. and Mrs. D. J. Duffy and 3 children for Assam, May 14.

Rev. and Mrs. Arley Brown for Belgium, June 7.

Miss Ada Nelson for Japan, June 10.

Miss Alice Giffin for the Philippines, June 17.

Miss Mary Bonar for Belgium and the Belgian Congo, June 30.

Rev. and Mrs. John C. Martin for South India, July 5.

Rev. and Mrs. Herbert Howson for Bengal-Orissa, July 16.

Rev. and Mrs. Paul Clasper for Burma, July 25.

Rev. and Mrs. Addison Eastman for Burma, July 25.

Miss Olive Jones for South India, March 14, 1952.

Dr. Carrie Sprague for Belgian Congo, March 18, 1952.

Miss Beulah McCoy for Japan, April 7, 1952.

Rev. and Mrs. Donald Crider and Ronald and Raymond for Burma, April 4.

Mr. Urbano Nequim for Philippines, April 14.

Miss Ruth Mather for Burma, April 4.

Miss Rebecca Anderson for Burma, April 4.

Miss Marian Shivers for Burma, April 18.

Dr. Anna B. Grey for Burma, April 30.

APPOINTMENTS

Miss Madelyn J. Albrecht for Belgian Congo.

Dr. Gladys M. Allen for Assam.

Rev. and Mrs. Raymond Beaver for Burma.

Mr. and Mrs. Earl H. Berry for Assam.

Rev. and Mrs. Arley Brown for Belgian Congo.

Dr. Marian O. Boehr for South India.

Miss Margot F. Hakes undesignated.

Miss Doris Fay Hardy for Japan.

Miss Virginia Lee Hjertstedt for Belgian Congo.

Rev. and Mrs. Herbert Howson for Bengal-Orissa.

Mr. Nelson O. Horne undesignated.

Rev. and Mrs. Taylor D. Neely for Philippines.

Miss Susanne J. Powers undesignated.

Rev. and Mrs. George Riddle for Belgian Congo.

Rev. and Mrs. Albert Leroy Slater for South India.

DEATHS

Listed for record only. In some cases obituary tributes have already been published.

Rev. Paul C. Metzger (Belgian Congo 1905-1940) at Chicago, Ill., Feb. 23, 1952.

Dr. George T. Leeds (Burma, 1899-1905) at Yonkers, N. Y., Feb. 25, 1952.

Rev. Thomas Moody, D.D. (Belgian Congo, 1890-1934) at Philadelphia, Pa., March 22.

Rev. James M. Baker (South India 1895-1929) in Asheville, N. C., March 23.

Rev. Harry T. Marshall (Burma 1903-1942) in Coral Gables, Fla., March 26.

Rev. Harry I. Marshall (Burma 1903-1942) at Coral Gables, Fla., March 26, 1952.

Dr. Charles Fisk MacKenzie (China 1906-1922) at Jackson, Miss., May 3, 1952.

Mrs. Charles H. D. Fisher (Japan 1882-1936) at New York, N. Y., May 23, 1952.

Dr. Wallace St. John (Burma 1903-1938) at Columbia, S. C., June 8, 1952.

Mrs. A. C. Phelps (Burma 1898-1941) at Maymyo, Burma, June 20, 1952.



ROBES

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READING, PA.

MISSIONARY AND STEWARDSHIP EDUCATION

A Change in Title?

A change in title? Yes, you were absolutely right when you noticed the addition of *Stewardship* to the title above. In an action of the Board of Managers of the Board of Education and Publication at its meeting in New York City on January 16, 1952, the responsibility for Stewardship Education was placed in the Department of Missionary Education. The expanded department is now known as The Department of Missionary and Stewardship Education. This responsibility was accepted by the Board of Education and Publication at the request of the Council on Missionary Cooperation and with the sanction of the American Baptist Convention at its meeting in Buffalo, June 1951.

It is the hope of the Department of Missionary and Stewardship Education to relate Stewardship to all areas and age groups where the church has educational responsibility and to effect a greater integration of Stewardship in the teaching responsibility of the church. Commenting upon

this new arrangement by which Stewardship Education is integrated with Missionary Education, Dr. Richard Hoiland, Associate Executive Director of the Board of Education and Publication, says, "I am impressed that this is a move in the right direction, for it gives added purpose to all we have been doing through missionary education. First, we acquaint American Baptists with all the needs, possibilities, and opportunities that are before us in fields of missionary endeavor at home and around the world. Then, we present a program of action by which our people can

make their dreams come true through the investment of time, talent, and money in an expanded program of stewardship education."

Tithing adventure packet is now available. Included in this packet are four two-color posters, 16"×23", one six-color poster, Outline of Ten Weeks' Cultivation Period Program, sample copies of five leaflets, "Your Investment in the Kingdom," "Tithe Talk," "Testing the Tithe," "Youth Guide to Giving," "Stewardship Education and Boys and Girls," and two pledge cards, "My Tithing Pledge," "Three Months' Tithing Adventure Pledge." Send your order to the Department of Missionary and Stewardship Education, 152 Madison Avenue, New York 16, New York. Price, \$2.00.

Bible Book of the Month

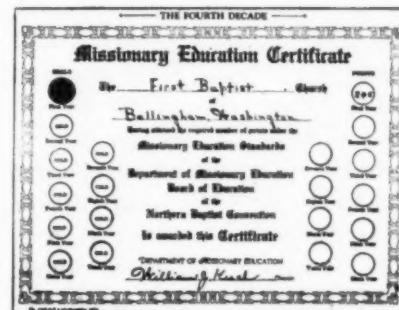


OCTOBER JAMES
NOVEMBER JOB
DECEMBER MATTHEW

"The Bible is the source of world culture, whether viewed as pure literature or the inspiration of the greatest works of art. But more than that, it is the handbook by which believers in the Christian faith order their lives. Nothing could have a greater effect in adjusting differences among men than a study of the ethical teachings of the Word of God."—Dr. Channing H. Tobias

Congratulations and Special Honors

The First Baptist Church of Bellingham, Washington, is the first—and up to this time the only—church to have the distinction of receiving a Fourth Decade Certificate of Achievement in Missionary Education. From the year 1922—when the church first earned recognition for having achieved 100 credits or more in its program of missionary education—this church has never failed to maintain an outstanding rec-



ord of achievement—31 years. Is this record not a challenge to all our American Baptist churches?

Where There Is Vision

At the same time that we bring the record of the First Baptist Church of Bellingham, Washington, to the attention of our churches across the American Baptist Convention, so we bring to their attention a statement in a recent letter received from the Reverend Heyward M. Foreman, pastor of the First Baptist Church, New Britain, Conn.

"Our church has become increasingly 'mission-minded' during the past 13 years. In fact, this coming year we expect to mark a 300 per cent increase in giving to missions since 1939. You will be especially interested to note that the major factor responsible for

this increased responsiveness has been *Missionary Education*. Each year we have had a Mission Study School for all ages throughout our church, from Kindergarten to adults. Each year has been marked by a percentage climb."

Creation

What Is It? A 12-inch Record (78RPM) Containing . . . 1. *The Creation Story*, excerpts from Genesis 1, read from *The Revised Standard Version of the Bible* by Dr. Gerald E. Knoff, Executive Secretary of the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. 2. *Creation*, James Weldon Johnson's beloved poem, narrated by Robert H. Beaven, President, Baptist Missionary Training School, with musical background sung by the Chapel Choir of the Baptist Mis-

sionary Training School. 3. *Holy, Lord God*, Cain's well-known anthem of adoration, sung by the Chapel Choir of the Baptist Missionary Training School.

Why Was It Produced? 1. The Home Mission Study Theme for 1952 is "Home Missions and Human Rights." The Study Book by R. Dean Goodwin is *Man—Living Soul*. 2. *The Revised Standard Version of the Bible* puts in new and beautiful form the age-old story. 3. The Baptist Missionary Training School Chapel Choir, singing the Scott setting for "Creation," with President Beaven as narrator has thrilled audiences from all over.

Order from your nearest Baptist Bookstore or from the Baptist Missionary Training School, 510 Wellington Avenue, Chicago 14, Illinois. Price, \$2.00.

THE BAPTIST YOUTH FELLOWSHIP

Dear Friends of the Fellowship:

The modern missionary movement lay in the hearts of such daring young people as John and Sallie Peck, or Andoniram and Ann Judson. On the shores of beautiful Silver Bay, New York in 1902, young people again set the fires of a movement which would undergird the missionary enterprise and keep that enthusiasm burning far down the years. They discovered that more of their number were interested in mission service than the churches were able to send to the fields. Clearly here was another awakening task for young people to put their minds and energies into.

In the light of this urgency the *Young People's Missionary Movement* was born. It began to provide literature and books which would tell a story and create the

concern among the people of the churches, children and adults as well as young people like themselves. A few years later this young people's movement became known as the *Missionary Education Movement*.

The Council of Women for Home Missions and the Central Committee on the United Study of Foreign Missions were moving in the same direction. Some years later they united their publication activities with the Missionary Education Movement. The spark which the young people ignited in 1902 became in 1950 the Joint Commission on Missionary Education of the National Council of Churches with 62 mission boards and 28 Protestant denominations working together to provide an adequate program of missionary education and materials for all.

Across our land 50th anniversary celebrations will be held during 1952-1953 which will not only mark a milestone but will provide additional resources for an expanding program of service. Young people will do well to mark it, too. A packet of materials to use and a booklet of program suggestions are available for this purpose from the Joint Commission, 257 Fourth Avenue, New York 10, N.Y.

Very sincerely yours,

Elvis P. Kappaw

Sharing Plan for 1952-53

Those who have been concerned with the growing interest in the B.Y.F. Sharing Plan will appreciate the action of the B.Y.F. National Council which places

increasing responsibility for promotion in the states themselves.

Step I: The plan has been subjected to a period of experimentation for the past two years. National Sharing Plan Internes, working on a part time basis, have sponsored the plan in specific churches. As a result of this practical experience much has been learned and materials and procedures have been revised. Because the denomination has been giving particular attention to promotion of the Every Member Canvass, of which the Sharing Plan is a part, the revisions have been in line with the total church plan. The Sharing Plan also receives the backing and help of all the forces promoting the stewardship and canvass efforts.

Step II: From a period of experimentation and special sponsorship the Sharing Plan should now move into a period of definite promotion in each state and become an annual undertaking by the B.Y.F. in each church. The following six-point program of promotion is recommended to state B.Y.F. groups:

1. **Appoint a State Sharing Plan Pilot**—Each state B.Y.F., in conference with the Director of Christian Education and the State Director of Promotion, should appoint a qualified young person as State Sharing Plan Pilot.

2. **Report the Pilot to New York**—The name and address of the State Pilot should be reported to the Acting Youth Secretary at the Council on Missionary Cooperation. Guidance material will be supplied to the State Pilots whose names are received.

3. **Arrange for Sharing Plan Training**—Workshops on the Sharing Plan should be conducted at Youth State Conventions, at camps, Safaris, Council Meetings, state planning retreats, etc. At



State Conventions care should be taken to include in such workshops representatives from each association. (The World Outreach Chairman and the President would be key persons.) In Caravans, Safaris, etc. representatives from each church should be included.

4. **Contact Specific Churches**—The Pilot and those receiving training should make contact with one or more specific churches besides his own.

5. **Cooperate Closely with State Promotion Committee**—If possible the State Sharing Plan Pilot should be a member of the State Committee on Missionary Cooperation.

6. **Give Strong and Continuous Publicity to the Plan**—Attention should be given to wide publicity of the Sharing Plan in State papers and bulletins, special letters, dramatizations, posters.

Sharing Plan packets are available at 15 cents each which give complete help on the details for conducting a successful Sharing Plan. It includes a manual, dramatization, report form and information on film strips.

Christian World Outreach Manual

During the past year new manuals have been written on the five basic areas in the Baptist Youth Fellowship program. One of these will be of special interest to those concerned with missionary education among young people. The area of World Outreach, in the program, cover such subjects as home and foreign missions, relief and reconstruction, stewardship in giving, the ecumenical movement and international relations. The manual is a resource book of ideas. The Committee on World Outreach in the local church will find it a basic tool when planning the missionary phase of the B.Y.F. program. The price is 35 cents and may be ordered from the Baptist Youth Fellowship office in Philadelphia.

Ark

Since we seem to be alphabet-minded these days here is a set of letters which should be a part of every BYF's vocabulary! They stand for *American Relief for Korea*. Relief projects have been a continuing concern of young people and we dare not let up in this ministry for the need is so much more colossal than we can imagine it to be.

What about the Korean people, bombed out of one town after another, homeless, destitute, despairing, for whom there seems to be no future and no one who really cares? No people have suffered so appallingly as have the Korean people. Can we help them know that we really do care? Yes, our Christian sympathy and concern can be made real through a coat, a blanket, a pair of shoes, a suit, a pair of mittens, a sweater, a baby layette.

An American woman who witnessed a relief box being unpacked and a dress given to a

young woman, saw her look with wonder at a cleaning tag inside of it. That someone who did not know her, who was not of her nation should care enough not only to send a dress but also to have it cleaned seemed utterly beyond belief. Even a cleaning tag can bring hope and the message of the love of God to others.

The BYF National Council has decided to recommend ARK along with the other projects for France, Germany and through Church World Service. A new folder "Invitation to Korea" will replace the one called "Step Up" and will include all the BYF relief projects, addresses for sending and the needs. The leaflet may be ordered from State Convention offices. However, do not wait for the folder to reach you.

Send boxes of clothing, bedding, food to ARK, sending to the nearest warehouse listed below—Pay charges to warehouse. ARK will care for shipment overseas. Mark the package "Baptist." When the packages have been sent, mail a card to R. Dean Goodwin, 152 Madison Avenue, New York 16, N. Y. informing him of package sent to ARK. Do not send boxes to this address. Send packages to:

American Relief for Korea
3146 Lucas Avenue,
St. Louis, Missouri

or

10901 Russet Street,
Oakland, California

or

52-15 Flushing Avenue,
Maspeth, Long Island, N. Y.
Act Now!

Act Often!

Act Generously!

Korean Play

A new and timely play which seniors or older young people may wish to present is entitled, *In His*

Hands by Archie Crouch. It would be an excellent play to use in connection with the BYF relief project of sending clothing and food to help meet the desperate needs of Korean civilians.

The preface of the play gives an insight into its worth and timeliness. "*In His Hands* is based on the 'Personal Experiences of Pastor Kim under the Red regime in Pyongyang, Korea, 1945-1950,' reporting conversations between the pastor and the author of the paper. The major facts of the play are authentic. The drama tries to do just one thing: to present a vivid picture of the response of the Korean church to the conflict that has swept in upon them from forces entirely beyond their control."

Costuming and stage settings are pictured. The play calls for seven sequences or scenes and some thirty characters. It can be ordered from Baptist bookstores for 35 cents.

Congo Missionaries

Those who are studying Africa this year would like to come face-to-face with our missionaries in Congo. It isn't possible probably in person but it is in picture. Secure "A Record Album of the Belgian Congo" for 35 cents from the Baptist Bookstores. These are not records to play on a record-player. They are ten sheets in an envelope, nine of them facsimilies of records, showing the faces of our workers and telling something about each one.

Plays for Junior Highs

Two short plays for children, adaptable to junior high age are available on the migrant theme. *The Bean Pickers* about a Negro mother and her two children who have followed the crops from Florida to New Jersey. *A Change of Heart*, a Texas-Mexican family

place themselves in the heart of an Illinois community. The plays are by Lois Lenski and include songs and illustrations by the author. Each is 50 cents.

Order from Department of Publication, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Tithing Adventure

A three-month tithing adventure is one of the exciting projects which many churches will be undertaking some time this year. Surprises are waiting for any church or youth group or person who attempts it! A tithing adventure packet, containing five challenging posters, leaflets prepared for children, youth and adults, and an outline for a ten weeks' Cultivation Period Program may be ordered from the Department of Missionary and Stewardship Education, 152 Madison Avenue, New York 16, N. Y. The price for the full packet is \$2.00.

Young people may want to order the youth leaflet, "Youth Guide to Giving," \$3.00 per 100. Many a youth group could set an example for their church by starting on this adventure. It would be a natural and stimulating undertaking in connection with the BYF Sharing Plan.

Let's Be Fair

(Ann Judson Program Booklet 1952-53)

The first edition of the Ann Judson program booklet "Let's Be Fair" has been completely exhausted. A reprint is now ready. To avoid disappointment it is advisable that all Ann Judson Guild chapters order their copy immediately before the second edition is exhausted. Price 35 cents per copy. It can be ordered from your nearest Baptist bookstore. Hurry! Hurry! Hurry!

MISSIONARY AND STEWARDSHIP EDUCATION FOR CHILDREN



Children at an Orphanage in Korea who received "Kartons for Korea"

Dear Boys and Girls:

Do you remember last spring we asked every church in our American Baptist Convention to send a "Karton to Korea"? Hundreds, and even thousands of churches sent those "Kartons" and our Baptist chaplain there distributed these parcels packed by so many of you. We will never know the joy with which those packages were received. Many boys and girls are living today because you took the time and loved those people in the name of Jesus Christ.

Then came a surprise! To our American Baptist Convention meeting in Chicago in June came a beautiful package from Korea. Boys and girls in Korea wanted to say "thank you" to you for the food and clothing. So they sent a package that contained handmade towels, handkerchiefs, a luncheon cloth, a girl's purse and a little child's dress. Each gift was wrapped carefully in tissue paper.

Our chaplain, Rev. Ralph Osborne, took these pictures. He says, "In each of these stall-like shacks there were from 2 to 8 Korean people in May 1952. 'Kartons for Korea' and food were dis-

tributed directly to the people in these huts, fresh from American Baptists." In the picture "Children at Orphanage," clothing from the "Kartons for Korea" is being given to Korean boys and girls who need it.

Your thoughtfulness and kindness will never be forgotten. Korea still needs our help. Perhaps you can send another package of clothing through Church World Service! Thank you.

Florence Stansbury

A Report from Your Reports

Every year we ask every church to make a report on its program of Missionary Education for Chil-



Gifts from the Korean Orphans on display at the Chicago Convention

dren. This year 2,000 churches reported. Next year I hope 6,000 churches might report some work done to help our boys and girls know our Baptist World Mission.

We Baptists are missionary-minded people. If our churches are to continue to serve the high cause for which Christ came into the world and gave His life we must continue to be diligently spreading the good news of Jesus Christ. If we are really Christians at heart we are missionary in our spirit, prayers, and giving!

Boys and girls need to be helped to find in real life experiences

joy in being a part of our great Christian world family. The program of missionary education for children helps us to find the ways of making missions come alive in everyday living experiences.

Giving to Projects Within the American Baptist Convention

May 1, 1951 to April 30, 1952

Unified Budget	\$47,925.70
Assam for Christ	6,141.56
America for Christ	7,529.59
Pictures for Children	
Everywhere	7,425.50
Bibles Around the World	10,283.24
Other Baptist Projects	5,773.82
Total	\$85,079.41

Boxes to missionaries: 2,686

World Horizons for Teachers

World Horizons for Teachers is a new book in the field of education that helps to prepare teachers to guide children into experiences of understanding and friendship with children of other countries. This book helps us to see how to make the everyday experiences of boys and girls in other lands real and vital to our boys and girls. It is written for the public school, but it says much to us who for years have been helping our boys and girls to be a part of a larger Christian fellowship. You'll probably find this book in your public



One of the huts at Chon-Chan, Korea in which the homeless live

library. *World Horizons for Teachers*. Kenworthy. Columbia Press. \$3.25

Ursula and Ruth Go To Camp

This is my commandment, that ye love one another, even as I have loved you.—John 15: 12

"R-r-r-r-r-i-n-g!" Ruth sat up in bed and shook the fog of sleepiness from her head. She poked Ursula who was in the bed beside her, and then scurried over to the dresser to turn off the alarm. "Ursula, hurry, remember we're leaving today for Camp Friendly!" As the last two words reached Ursula, she, too, tumbled out of bed. Yes, they were going to Painted Post again for two weeks with a group of other children who had been invited to stay in several homes there.

With their mother, they were among the first to arrive at the appointed meeting spot in midtown Manhattan. "Miss Priscilla", the Christian Friendliness missionary, was there to greet them. The girls eagerly watched the children as they arrived, looking especially for familiar faces of their friends from last year's Camp Friendly. Yes, there they were—Martha and Juan, Rosie and Judy, Henry and Richard and others, as well as several new faces. Ruth overheard Miss Priscilla telling her mother, "Last year we took nineteen children and this year our group numbers thirty-eight."

When the train began to move out of the station, Ruth and Ursula waved excited goodbyes to their mother. As they settled back to watch the green countryside unfold before them, Ursula sighed, "I wish Mother could have come with us; she looked awfully tired today."

"Yes," agreed Ruth, "I think she misses the beautiful countryside of Germany very much. I



The current books and materials to use in the programs of Missionary Education for Children may be found in Children Share in the Missionary Program

guess it was pretty hard for her when we had to leave Germany during the war and go to England and then to America. And besides, she is worried because she doesn't have a job again."

The chatter of the other children broke into their serious thoughts, and they, too, began to talk about Camp Friendly, in between eating and reading comic books during the six hours ride. At the end of the long journey "Mr. Bill", the friendly Baptist minister, and other friends were at the station to meet them.

Ruth and Ursula knew they would not return to the same family like some of the other children, for their friends had moved away. "I wanted to have these two girls myself. They were two of our best campers last year; but I'm being generous and you folks will be the lucky ones!" said Mr. Bill as we introduced a smiling family that had two girls just about the age of Ruth and Ursula.

Instead of 40 in their Vacation Church School as last year, they had 140 this year! They had to

meet in three different churches, and the Presbyterian and Methodist, as well as the Baptist, were helping with Camp Friendly.

To Ruth and Ursula it was a treat after Vacation Church School in the mornings to just play around in the green yard during the afternoons. However, on some afternoons there were some "Specials" for the Camp Friendly children, such as the tour through the big dairy where they saw two-hundred cows being milked by machinery, the milk prepared and bottled, icecream made, and finally a "double-decker" of that icecream on a cone for each child! Another "special" was a bus trip to Watkins Glen and Seneca Lake, with a long boat ride, a hike and a picnic. A favorite "special" of Ruth's was the beautiful Galilean Service held on Sunday evening by a lake shore after an afternoon of swimming, motor boating and picnicing. Ruth went out in boats with other Junior High children where they sang hymns during the service and listened to Mr. Bill tell some of the stories Jesus told by the lake shore.

However, most of all, Ruth and Ursula were thrilled over the inforgettable trip to Niagara Falls, to which their friends took them one Saturday. Watching the roaring, dancing, white foaming water plunging over the deep falls, they decided they had certainly seen the most wonderful sight in all America!

But the second Camp Friendly came to an end, and goodbyes had to be said. Ursula and Ruth felt a little better when they heard their friend say as they climbed aboard, "We want you to come stay with us next year."

It was good to see their mother and to tell her about their Camp Friendly days; it made her heart

(Continued on page 506)

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Star-bright Ideas from Southern California

Using the national theme, *Behold the Stars*, the Woman's Baptist Mission Society of Southern California early this year prepared a booklet of suggested programs (with source material) which included fields of especial interest to societies in that area as well as the current study themes.

In *Star of Dedication*, the first of the series, the call to worship reveals the aim of the program—

"Today we dedicate ourselves to Him anew, and to the work of His Kingdom."

The Scripture keynote—Mark 10:27—prefaced a program of home missionary interest: *A Missionary's Prayer* (Home Mission Digest V); a review of *Joyful Journey; News from the Fields* (letters and articles from MISSIONS, CRUSADER etc.); *Prayer* for new workers; address—"Home Missions and Human Rights".

The beautiful poem—"This hour belongs to Thee, my Lord" was read to a musical accompaniment before the offering of the Love Gift. Music has an important place in this program and other programs.

Stars over the Awakening Continent announces a safari, with source material from *A Book of Remembrance* (i.e. information on our fields and missionaries) and a review of *Africans on Safari* (the country and the people). A brief true story from *Jungles Ahead* was told.

Stars over the Congo presents our medical work. It suggests the picture, *The Healer*, by Copping for a worship center, with its

story as given in *Christ and the Fine Arts*. A review of *Congo Cameos*, by Dr. Catharine Mabie, was the missionary feature of the program. A demonstration of White Cross—in the form of a television program answered the question "What shall we send to our hospitals in the Congo?"

Two are devoted to youth. A breakfast with World Wide Guild girls as guests is suggested for July. *Stars of Tomorrow* presents the work of the student counselor with news also of "scholarship girls". An unusual feature is a *Meditation* on the inspiration adults receive from youth.

In the program on the Spanish American Baptist Seminary, President Samuel F. Nelson answers *Mrs. Friendly Inquirer's* questions.

The North Star presents the work in Alaska with news items

by a "star" reporter and an impersonation of Mary Setzekorn.

The Star of Bethlehem is a beautiful arrangement of Scripture, Christmas music, poems and stories.

Gratitude is the theme of the annual meeting, using the poem by that title (by Clyde McGee) as the *Call to Worship* and Luke 10:25-37 as the Scripture Meditation. *The Harvest of the Year* (reports), *Time of Remembrance* (news of special interest mission—ones reported by the Missions Vice Presidents), and an address on *The Pattern of Our Woman's Organization*, together with special music and the Love Gift Offering, make up the program.

Music, poetry, quotations—all have a place in this series which will undoubtedly "inspire the women to greater service." The committee, Mrs. W. E. Bowyer, Chairman, has rendered a great service, not only to the societies in that area, but to others who may adapt various outlines or borrow ideas for their own programs.

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WOMEN OVERSEAS

(Continued from page 493)

each station for Bible classes, prayer meetings, sewing and cooking classes, adult literacy classes, baby clinics and a nursery during church services; (5) adequate dormitory and classroom facilities for boys and girls.

There are major factors typical of work in Congo that increase the work load of missionaries. There is a lack of trained women workers. The missionary teacher must supervise the growing of food for the boarding schools. The missionary teacher and nurse must supervise regional schools and baby clinics in large districts where transportation is difficult and time-consuming. This Mission is at the stage where some of the older Missions stood 50 years ago. It is not surprising that the missionaries and the Foreign Boards make continual appeals to the

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home churches for more missionaries. The need of Congo's peoples challenges the best gifts of the Christian youth of America, and the people's response is a most satisfying reward for lifetime service among them. It is God's work. He is calling Baptist young people for this task.

Missionary and Stewardship Education for Children

(Continued from page 504)

glad to listen. However, as the autumn days slipped away Ruth and Ursula began to notice again the tired lines on her face. Work had been hard to find—sometimes a week here and then there. Ruth and Ursula wrote their friends in Painted Post regularly.

One day mother came home late for supper, and as she greeted her two daughters, Mrs. Schulz' face was wreathed in smiles. She asked, “How would you like to go to Painted Post to live?” And

before they could answer, she continued, “Mr. Bill was in New York City today and wanted to see me along with Miss Priscilla. The Nelsons, have asked us to come stay with them, so that I can find work and we can find our own place to live in Painted Post!”

“Oh, Mother!” the girls squealed and clapped their hands. “When do we go—maybe in a few weeks?”

“Not in a few weeks, children. Mr. Bill has his car and will drive us back with him when he goes, day after tomorrow!”

And so it happened, because of Camp Friendly, Ursula, Ruth and their mother, went to make their home in Painted Post. With the help of Mr. Bill and church friends Mrs. Schulz found a job very soon and a place to live. Ruth and Ursula became two of the most happy and loyal Sunday School pupils at the Baptist Church, and especially when one day they told Mr. Bill they wanted to be a true friend of Jesus and join the other friends in the church!—Priscilla Gipson

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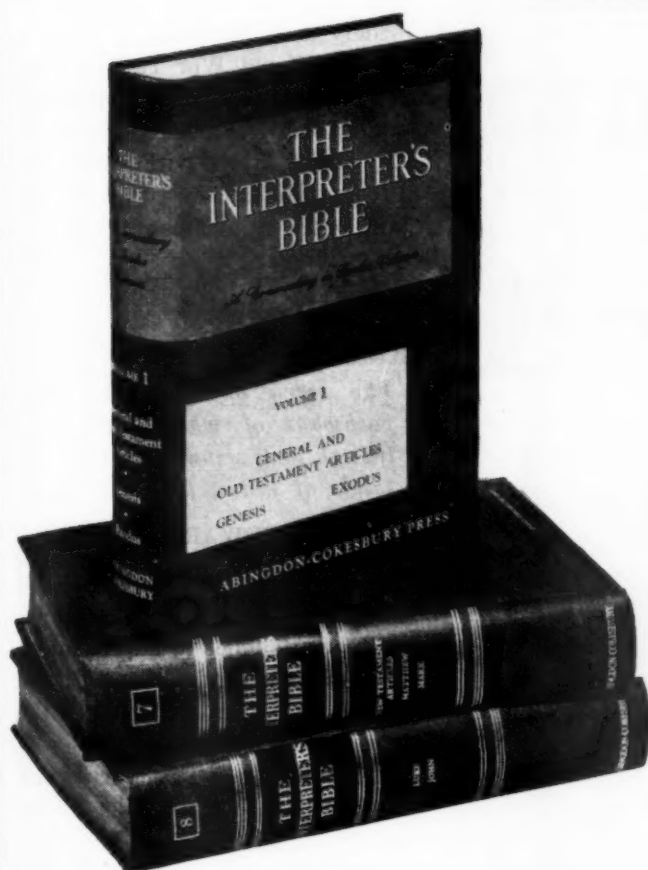
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Southern Baptist Appointed Chief of Army Chaplains

To succeed Major General Roy H. Parker who retired May 31, 1952, President Truman appointed Col. Ivan L. Bennett as Army Chief of Chaplains. He was promoted to the rank of Major General when he assumed his new responsibility on June 1st. He is a graduate of Wake Forest College in North Carolina, and he studied at the Southern Baptist Theological Seminary in Louisville, Ky. Ordained as a Southern Baptist minister, he served as Army Chaplain in World War I and again in World War II when he was attached to American forces in Australia. Since the beginning of the war in Korea, or "police action" as it is called,

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Col. Bennett has been chaplain of the Far East Command from which he returned to Washington, D. C., in April. In announcing his appointment the Department of the Army referred to him as "a minister of the Southern Baptist Church," and the Editor of *The Army Navy Hymnal*, and the *Song and Service Book for Ship and Field*, both of which were widely used by the armed forces during World War II. His military decorations include the Distinguished Service Medal and the Legion of Merit with Oak Leaf Cluster. He has served as a chaplain since September, 1918, exactly 34 years.

Their Pathways Finally Crossed

The story of two men, the pathways of whose lives, although long separated by thousands of miles, finally crossed

By J. EDWARD CROSS

IN mysterious ways God leads his servants across the earth in their obedience to the command to carry the gospel into all the world. This is to be seen in the life history of two men who started on their life work from the southern end of Lake Michigan.

One went from Benton Harbor 50 years ago. After graduating from the University of Michigan Medical School, he went west, across the continent, across the Pacific Ocean, and then 2,000 miles up the Yangtze River into the heart of Asia, there to serve as a medical missionary in West China for 31 years.

The second man went from Chicago, also 50 years ago. After graduating from the Southern Baptist Theological Seminary, he journeyed east, across the Atlantic Ocean, and then for 1,200

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miles up the Congo River into the heart of Africa where for 34 years he served as evangelist, educator, and builder.

When both men reached the age of retirement, as set by the Foreign Mission Board, they returned to their home land. Eventually they entered the Baptist Home and Hospital at Maywood, Ill. Their rooms were directly across from each other on the fourth floor.

The man who served so long in Africa, where his son Roland is now serving in his father's place on the same field, suffered a heart attack. The man who served so long in China, ministered as physician to the man from Africa during the latter's last illness. The African missionary was the late Paul Metzger who died of his heart attack. The physician who ministered to him was Dr. Charles E. Tompkins who hap-

pened to be serving at the Home for an interim period.

Thus two men who had served their Lord so many thousands of miles apart, finally met and found their ministry united in the Baptist Home and Hospital.

Complimentary Copies Of Dr. J. M. Baker's Book

The late Dr. J. M. Baker, who died on March 23, 1952 (*See MISSIONS, September, 1952, page 428*), left behind him about 100 copies of his book, *Contending the Grade in India*. Mrs. Baker generously offers to contribute these copies to any Baptist libraries, institutions, pastors, or other interested friends who might desire them, the only condition being that each applicant for a copy enclose 25 cents to cover the cost of mailing. Write direct to Mrs. J. M. Baker, Box 10, Star Route, Nilgiri Springs Farm, Asheville, N. C., and mention this notice. The book was reviewed in *MISSIONS*, June, 1947, page 352. It is a notable contribution to missionary autobiography and a history of the Baptist mission in South India.

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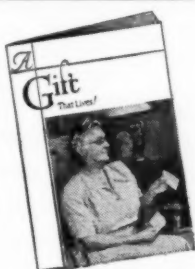
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In January of this year, recognizing a need which had not been met, Miss Hazel Smith began her work with the non-Bengali speaking children who live in the tiny head-high dwellings on the far outskirts of Bhimpore. Not only were these children living in the very shadow of our school, without getting an education, but they were, sad to say, in the very shadow of the Church, and not hearing about Jesus. Thus, beginning "Mission" Sunday Schools in two of the proffered houses out in that direction, Miss Smith began what has become a task very dear to the hearts of many of us.

Because of the extreme poverty of their homes some of these small children not only do not have sufficient clothes and food, but they

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have to eke out the meager family income by shepherding the sheep, goats and cows of their neighborhood for which they may get a cent or two a week. With the parents' full consent, in fact almost eager compliance, Miss Smith, four fine girls from her boarding school, and one of the teachers in the Girls' School began their weekly service of bringing the stories of Jesus to these young boys and girls.

Our regular Sunday School is organized with classes for all ages, from tots to adults. They meet in the church chapel and high school auditorium. Although we live and work in a Santal village, among Santal peoples, still the medium of instruction is not the Santali language, but Bengali. It is used in our schools, since we are in the Province of Bengal, and so it is also the language commonly used in the homes. But some of these very poor people living outside of Bhimpore, with generations of illiteracy behind, and perhaps ahead of them, do not even understand simple Bengali. They speak only Santali and, that being the case, it was necessary, when planning to begin a Sunday School among them, to see that they would be reached in their own language. They could not be asked to come to our regular Sunday School on the Mission compound because of their lack

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of understanding of Bengali; also, despite their poverty, these people wearing their rags and tatters, or less, would not expose themselves to the stares of others. Meeting right in their own homes was a different matter. We pay no attention to what they wear, but only to touching their hearts with the realization of God's love for them.

Nine months have passed since our first Sunday with them. It is a joy to see the response they have made to the Gospel; to see the light of understanding dawning in their eyes. We sometimes combine the two little Sunday Schools and have as many as 22 or 25 gathered together. Then we are thrilled as we listen to them telling one by one, all the Bible stories they have learned in the past year, hear them repeat their Bible verses, and the Lord's Prayer and listen as they sing the Santali songs about Jesus. They have learned and will continue to learn until we can somehow draw them gently into the program of our churches and schools, helping them in practical ways as well as spiritual.

When the Sunday School bell peels out at 4 o'clock each Sunday afternoon we hasten out to the simple mud houses and, seating ourselves on the welcoming mats, sit in the courtyards and carry on the work. Since it is in Santali, and not in Bengali, the missionary has either to keep silent or learn a bit of the language. Of course, you can guess the answer to that! Santali is as different from any other language I have heard as can be, but is so fascinating we love to learn it. It is a thrill to hear the little children tell their stories and to be able to understand them. And if I venture to speak to them in their own tongue they giggle at the sound,

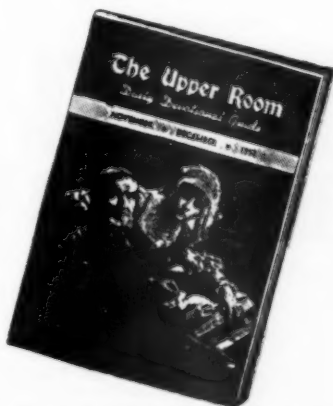
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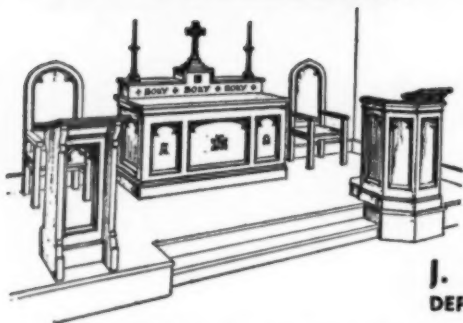
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but are pleased that the missionary would try.

To the four young girls from our Christian boarding, who have contributed their time and effort so willingly and prayerfully for this past year, bust go the laurel wreaths for service. They have been very faithful. We are very

proud of them, and are secretly delighted to see that their spiritual development has also been increased by their venture in serving. Pray for the little children of India who are ignorant of our Lord Jesus Christ, but are His own beloved children for whom He gave His life. Shirley L. Hill

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